



The Improvement Era

May 1961

E R A

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Brigham Young UNIVERSITY

Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Muscle Worm

The outer part of the earthworm contains two layers of muscles at right angles to each other. One set encircles the body, and the other runs along it. The tension in the muscles produces a pressure in the contained liquid and stiffens the animal, but the liquid is contained by bulkheads so that each region has its own control for a constant volume. The earthworm moves by contracting the two sets of muscles in turn which give alternate lengthening and thickening.



Quick Potatoes

Housewives at Climax, Colorado, altitude 11,320 feet report that it takes 1 hour to cook potatoes by boiling but only 10 minutes in a pressure cooker.

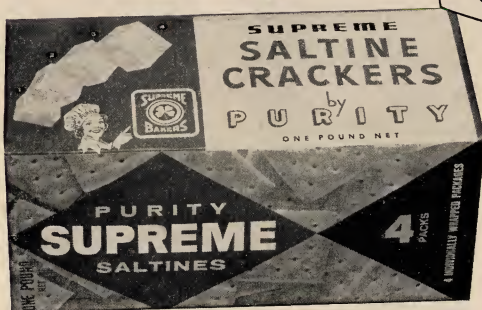
Fiber Optics

One of the most important scientific developments is that of fiber optics. Light inside a tiny fiber is totally, internally reflected and carried along its fiber just as in a pipe or micro-wave wave-guide. A pattern imaged on a bundle of fibers is carried through them and appears at the other end as if the image were formed there. Among many applications, the medical use offers great promise to permit inspection of interior parts of the body, difficult to examine with conventional optical devices. It is hoped that even the inside of the heart can be examined!

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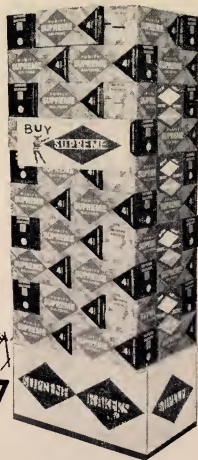
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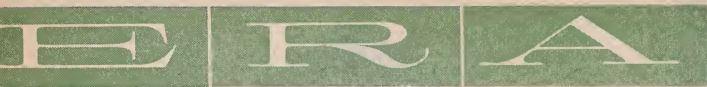
The Supreme diamond denotes the difference — Supreme quality.

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and other agencies of the
Church of Jesus Christ of
Latter-day Saints.

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THE COVER:

The granite shaft which pierces the Vermont sky at Sharon, Windsor County, Vermont, marking the birthplace of the Prophet Joseph Smith, is our cover subject. The color transparency is through the courtesy of R. Burns Crookston, director of the Joseph Smith Memorial.

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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARION C. JOHNSON, Associate Managing Editor; ALBERT L. ZOBELL, JR., Research Editor; JOHN C. KUNDAK, PATRICIA MURPHY, CARTER E. GRANT, FRED STEVENSON, Editorial Associate; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANKS, The Era of Youth Editor; ELAINE GANSON, The Era of Youth Associate Editor; RALPH REYNOLDS and ED MARION, Art Directors; ARCHIBALD F. BENNETT, G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HELEN NISLEY, SENEY B. SPERRY, Contributing Editors.

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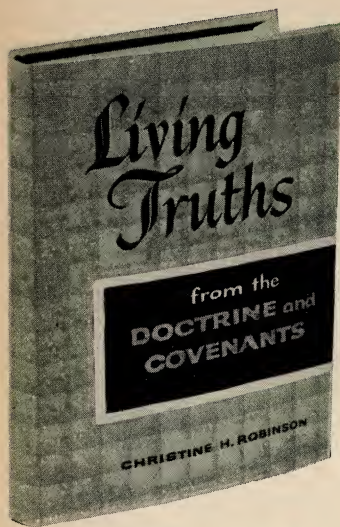
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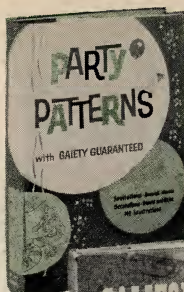


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200

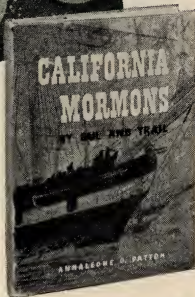


2. PARTY PATTERNS

Monroe J. and Shirley Paxman

The husband-and-wife team that gave you "Family Night Fun" have now come out with this new fun book that gives month-by-month suggestions for all-out, year-round party-activities. Hosts of ideas are offered for the most varied kinds of entertainments from small intimate groups to great numbers. Each party idea is outlined from house to table decorations, various games, skits, quizzes, and refreshments.

395



3. CALIFORNIA MORMONS— By Sail and Trail

Annalee D. Patton

This dramatic account of Mormon colonies in California relates the seldom-mentioned rescue by California Mormons of some of the ill-fated Donner party members. It depicts the exciting trip of the "Brooklyn" from New York around South America to Hawaii, finally docking at Yerba Buena, and many other historical highlights in early California history.

250

4. SUCCESSFUL LEADERSHIP

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Topnotch leaders in the business world offer a wealth of material in this collection of addresses. The ideas presented here will help to build qualities of leadership in business and other enterprises, will upgrade efficiency, and help in effecting greater organization. Sections are captioned: Business and Industrial Leadership, Principles of Business Management, Leadership and Executive Development in Business, and Leadership and Christian Principles.

350

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5. BRIGHAM YOUNG AT HOME

Clarissa Young Spencer and Mabel Harmer

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295

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Letters and Reports



LITTLE ROCK BUILDING FUND

The Elder's Quorum in the Little Rock (Arkansas) Branch of the Central States Mission, with the help of the entire priesthood of the branch, raised nearly \$1,000 in the sale of Christmas trees the last two Decembers as part of the branch's building fund project. Plans are going ahead so that the Little Rock Branch will be able to build a meeting place of their own sometime in the near future.

The president of the quorum, Elder Donald R. Cronk, writes: "We have used the last November issue of the Era many times already as a teaching aid in follow-

ing our 1961 course of study on the Book of Mormon."

Pictures (left to right) are the elders of the Little Rock Branch. Front row: Warren Wilhite, Gilbert Culwell, Harold Spradlin, and Bobby Spradlin. Second row: Pete Wiggins, Rodney Wanner, Mark Bohn, Jerry Fuller. Third row: Pete Wiggins, Jr., Don Gillespie, Tom Brown, and Gilbert Fuller. Fourth row: Clark Bean, Donald Cronk, Stan Andrews, and Gerald Fuller. Fifth row: Charles Long, Jack Woodworth, Curtis McClellan, and Tony Cooley.

Idaho Falls, Idaho

AIR LINE
HOSTESS
COMMENTS



Dear Editors,

Have wanted to write and tell you how much I appreciate the excellent work you're doing with the Improvement Era. I'm an airline stewardess

stationed in Seattle, Washington, and have been an active member of the Church all of my life. I've taken the Improvement Era with me on all my flights to read if I had any spare time. Due to this there have been times when passengers have taken the book to look through. They

have been so impressed that they want to know all about our Church and the magazines.

By my reading the Era and receiving the inspirational thoughts and words of counsel from the Authorities, it has made it easier to live the standards of our Church.

My flying career will soon come to a halt because I have been called to serve a mission in the Eastern Atlantic States. I'm thrilled about my call and know I will be able to tell the people of the truthfulness of the Church. The Improvement Era has helped me stay on the right path. I always look forward to reading the new issues.

Keep up the good work and may God continue to bless you all.

Sincerely,

Bonnie Williams

UNCOMMON COMMA ERROR

What a difference a comma can make! On page 174 of the March Era in the article "Humble Heroes" by Olive W. Burt, we printed, "... there was Bishop

Cuthbert, king of Kanosh . . ." which should have appeared, "There was Bishop Cuthbert King, of Kanosh." Our faces are indeed red.—The Editors



This is the most important seat in the country

Tom here, is discovering the atom.

But the most exciting discovery in the classroom could well be Tom himself.

For he's the owner of a bright, inquiring mind—and possible seeds of greatness.

His and other keen minds should be given the chance to develop their capabilities to the fullest... for the nation's very existence depends on their growth.

Today, industry is uniting with education to help provide this chance. For its part, Standard is investing \$1,300,000 this year in scholarships, fellowships, research grants, direct aid to colleges and universities... teaching aids, educational broadcasts.

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Your family will love the nut-like flavor of this golden-grain wheat cereal.

Carnation Instant Wheat gives you *all* the wheat germ and *all* the B-vitamins of "natural" whole wheat. Enjoy its delicious flavor, served hot with brown sugar and milk.



CORRECTION

In the article "Preparation or Panic" which appeared in the April issue, page 237, the solution given for the treatment of shock, item 4-b., should contain baking soda rather than baking powder.



A STITCH IN TIME

Jeanette Olsen, from the Crescent Ward, Mt. Jordan (Utah) Stake, knows that sewing can be fun—and rewarding too!

Jeanette recently won the National 4-H Club contest in "Clothing" because of her talent as a seamstress. She was awarded a \$400 scholarship when she attended the 4-H Club Congress in Chicago.

"It's great fun," she says, "to window shop in stores, catalogs, and pattern books for ideas and then shop for just the right material. But the greatest joy comes from wearing what you have made." Jeanette who is now nineteen, has been sewing ever since she made a laundry bag and luncheon cloth when she was ten. Jeanette has earned several individual awards, is an Honor Bee and Silver Cleaner, she is now working toward her Golden Cleaner award. One of the Golden Cleaner qualifications, to make three articles of clothing, will be easy for Jeanette—she made over fifty last year!

A BISHOP COMMENTS

Magna, Utah

Dear Era Staff:

By now you must know of my great affection and esteem for the Improvement Era. I began receiving my issues during World War II in 1944 while aboard a destroyer in the Pacific theater of action. While I have not been privileged to obtain a formal education above high school, I would like to say that because of the Era being in our home nearly every month since 1944 it has in very fact, been our teacher for a wonderful, beautiful, well balanced education. As my memory is triggered by recalling thoughts from the many hundreds of articles read, there is little wonder about the peace, contentment, and happiness which fills our lives today after seventeen years association with our Era. . . . May heaven continue to smile upon you. I know little of style, formats, etc., as far as publications are concerned, but I know what a testimony is, and the Era has had a happy share in developing mine.

Affectionately,

Bishop Jimmie L. Hales

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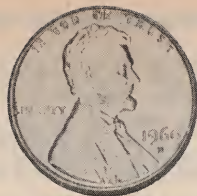
7:15 to 8:00 am **CAPTAIN KANGAROO** This daily CBS presentation with Captain Kangaroo and Mr. Greenjeans is packed with wholesome entertainment that has made it an award-winning delight for kids . . . and their harried moms.



11:00 to 11:30 am **ROMPER ROOM SCHOOL** The class comes to order each day at 11 and Miss Barbara, favorite of thousands of area viewers, directs the activity as studio classmates and those at home participate in educational and interesting projects. Presented by Cream O'Weber-Cottonwood, Clover Club Potato Chips, Peter Pan Bread.

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THESE TIMES



Another George Washington: Bastion of the Free World

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

On November 15, 1960, a new 380-foot submarine sailed from Charleston, South Carolina. This vessel is the *George Washington*. Its estimated cost was \$110,000,000. It is nuclear powered. Such ships may be capable of staying at sea for as long as three years. Sister ships have made the remarkable voyage under the polar ice cap. The new *George Washington*, according to information made public, carries 16 Polaris missiles. According to releases from the Navy Department, these 16 missiles are equal in destructive power to all the bombs dropped in World War II.

Before leaving office, President Eisenhower, in office at the time of the launching of the *George Washington*, said, "The *George Washington* ... possesses power and relative invulnerability which will make suicidal any attempt by an aggressor to attack the free world by surprise." About the same time, Admiral Arleigh A. Burke in a radio message to the crew of the vessel extolled their mission of peace and peaceful defense. He told the crew that they manned "the most powerful weapons system ever devised," but that the great value of their ship and of their mission would be established only "if the need to fire your missiles never arises." The

President of the United States also expressed the hope that the *George Washington* and other ships of its class "will perform a service to world peace worthy of the great names they bear." The *Theodore Roosevelt*, the fourth Polaris submarine, was launched February 24, 1961.

Thus has been added another instrument of ingenious device for the protection of the free world.

On February 17, 1957, the *New York Times* released a list with an accompanying map of the US bases overseas. This group of bases represented at that time the American effort to provide an effective police power for world order. The following overseas bases were listed:

Place	No. of Bases
Alaska	6
Aleutians	1
Greenland	3
Canada	4
Iceland	1
United Kingdom	17
West Germany	20
France	11
Spain	5
Morocco	5
Azores	1
Libya	1
Italy	1
Turkey	1

(Continued on page 290)

Samsonite CHAIR BUYER'S GUIDE



SAMSONITE HAS IT *(The best chair for your group seating needs)*

Whatever your choice, you're getting the finest, strongest folding or stacking chair made. Every Samsonite chair features electrically welded tubular steel construction (with all metal parts "Bonderized" for rust-resistance). Chip-resistant baked enamel finish adds to the long wear — and good looks. So take your pick, and place your order now!

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- C. #6400.** Luxurious Samsontex-upholstered stacking chair in Yearling Black, Yearling Tan, Yearling White.
- D. #2650.** PlastiShield folding chair in Counterpoint Tan, Counterpoint Grey.
- E. #6000.** Vinyl-upholstered stacking chair in Counterpoint Grey, Counterpoint Tan, Counterpoint White and Gala Blue.
- F. #1700.** Vinyl-upholstered folding chair in Contract Brown, Counterpoint Grey, Counterpoint Tan, Counterpoint White, Gala Blue.
- G. #6200.** Vinyl-upholstered stacking armchair in Counterpoint

Grey, Counterpoint Tan, Counterpoint White, Gala Blue.

H. #1200. Folding arm chair; Samsontex vinyl-upholstered, in Contract Brown, Counterpoint Grey, Counterpoint Tan, Counterpoint White, Gala Blue.

I. #2300. Juvenile folding chair in Grey or Brown.

J. #6600. Vinyl-upholstered folding chair in Counterpoint Grey, Counterpoint Tan, Counterpoint White, Gala Blue.

K. #6800. Samsontex vinyl-upholstered folding chair in Counterpoint Grey, Counterpoint Tan, Counterpoint White, Gala Blue.

L. #2625. Folding tablet-arm chair in Natural Blond Finish; back and frame in Grey or Brown.



For church, school, club, other group seating information, see your Yellow Pages or write: Shwayder Bros., Institutional Seating Div., Dept. IE-51, Detroit 29, Mich.

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BUILD
BETTER
WITH
BRICK

These Times

(Continued from page 288)

Saudi Arabia	1
Formosa	5
Philippine Islands	3
Okinawa	2
South Korea	4
Japan	18
Guam	2
Hawaii	2
TOTAL	114

According to public information available in the early months of 1961, the US armed forces on active duty totalled approximately 2½ million. About 20 percent of these forces are overseas, some 537,000 of the 2½ million. These forces are stationed in 52 foreign countries. The Air Force at that time (1961) had approximately 102 overseas installations.

The foregoing efforts represent a great investment on the part of the American taxpayer since approximately 1947.

To the "ramparts" thus "watched" by these forces at these bases have been added the new Polaris-type nuclear submarines. About a dozen more such vessels have been authorized, including the *Patrick Henry*. The Navy has expressed hope to have 45 *George Washington*-type, Polaris-armed submarines under service by 1965.

Where is the *George Washington* today or tonight? When launched November 15, 1960, it sailed under secret orders. Some have speculated that it would take up the watch in the North Norway Sea, or the Barents Sea where the ill-fated RB-47 met an untimely fate earlier in the summer of 1960. Wherever the *George Washington* is, the *Theodore Roosevelt*, the *Patrick Henry*, or the future sister ships which will join the fleet, we can assume that they are under firm orders to maintain, defend, and protect the Constitution of the United States and the principles for which it stands. The *George Washington* thus takes its place in the great system of external defense which includes the NATO countries, the great nation of Canada to the north, the SEATO powers, plus the efforts maintained

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Here is great power in these times. The statement in section 64 of the Doctrine and Covenants may not be wholly applicable, but it comes to the eye and mind with great timeliness:

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her;

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (D&C 64:41-43.)

Equally timely may be the challenging concept in section 65 which follows:

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (*Ibid.*, 65:5-6.)

PEACE TODAY

BY ZELDA DAVIS HOWARD

Father in heaven, help me to take from my Tears, and disappointment of yesterday,
Fresh hope with courage and understanding,
To cover all the cares of tomorrow's hours,
That, in my soul, I may have peace today!

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The Church Moves On

February 1961

21

The First Presidency announced the appointment of Elder H. Clay Cummings as president of the New Zealand Mission, succeeding President Robert L. Simpson. President Cummings, whose home is in Heber City, Utah, has been on special assignment at the New Zealand Temple Bureau of Information. He is a former president of the Wasatch (Utah) Stake, a former bishop of Heber Second Ward, and served in the Eastern States and in the Northern States Mission. He will be accompanied to his field of labor by Mrs. Cummings.

The First Presidency announced the appointment of Elder Fred W. Schwendiman as president of the New Zealand South Mission, succeeding President Alexander P. Anderson. President Schwendiman is a member of the general board of the Deseret Sunday School Union. He is a former president of the Wells (Salt Lake City) Stake, and a former bishop of that stake's Whittier Ward. He and Mrs. Schwendiman served missions in New Zealand from 1918 to 1922, during which time he was acting mission president for eight months and also was mission secretary. Mrs. Schwendiman, a former member of the general board of the YWMIA, will accompany him to this assignment. There are two missions and three stakes functioning in New Zealand.

26

London (England) Stake organized under the direction of President David O. McKay, Elder Hugh B. Brown of the Council of the Twelve, and Elders Alvin R. Dyer, president of the European Mission, and N. Eldon Tanner, Assistants to the Council of the Twelve. Elder Donald W. Hemingway sustained as stake president with Elders James Patrick Hill and James Robert Cunningham as counselors. Wards are Crawley, Hyde Park, Luton, St. Albans, North London, and South London. Branches are Stevenage and Welwyn Garden City. London has long been an administrative center of an important unit of the Church. The first one, the London Conference, was organized February 14, 1841, with Elder Lorenzo Snow, later President of the Church, as president.

Granger North (Utah) Stake organized from parts of Granger and Taylorsville stakes, with Elder Frankland J. Kennard, formerly first counselor in the Granger Stake, as president. His counselors are Elders Ray L. White and David D. Lingard. Granger North Stake has a membership of approximately 5,700 residing in Granger Fifth, Granger Sixth, Granger Seventh, Granger Ninth, Granger Tenth, Redwood, and Redwood Second wards. President Iris B. Morgan was re-sustained in the Granger Stake. His second counselor, Elder Clay I. Petersen, was released. President Morgan's new counselors are Elders Maurice M. Harman and Edgar L. Todd. Granger Third, Granger Eighth, and Granger Eleventh wards comprise the stake. About 450 members were transferred from the Taylorsville Stake at this conference. The organizations were effected by Elder Harold B. Lee of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. Granger North is the 324th stake functioning in the Church. The Granger area is said to have first been settled in 1849 by converts coming from Wales. (Continued on page 334)

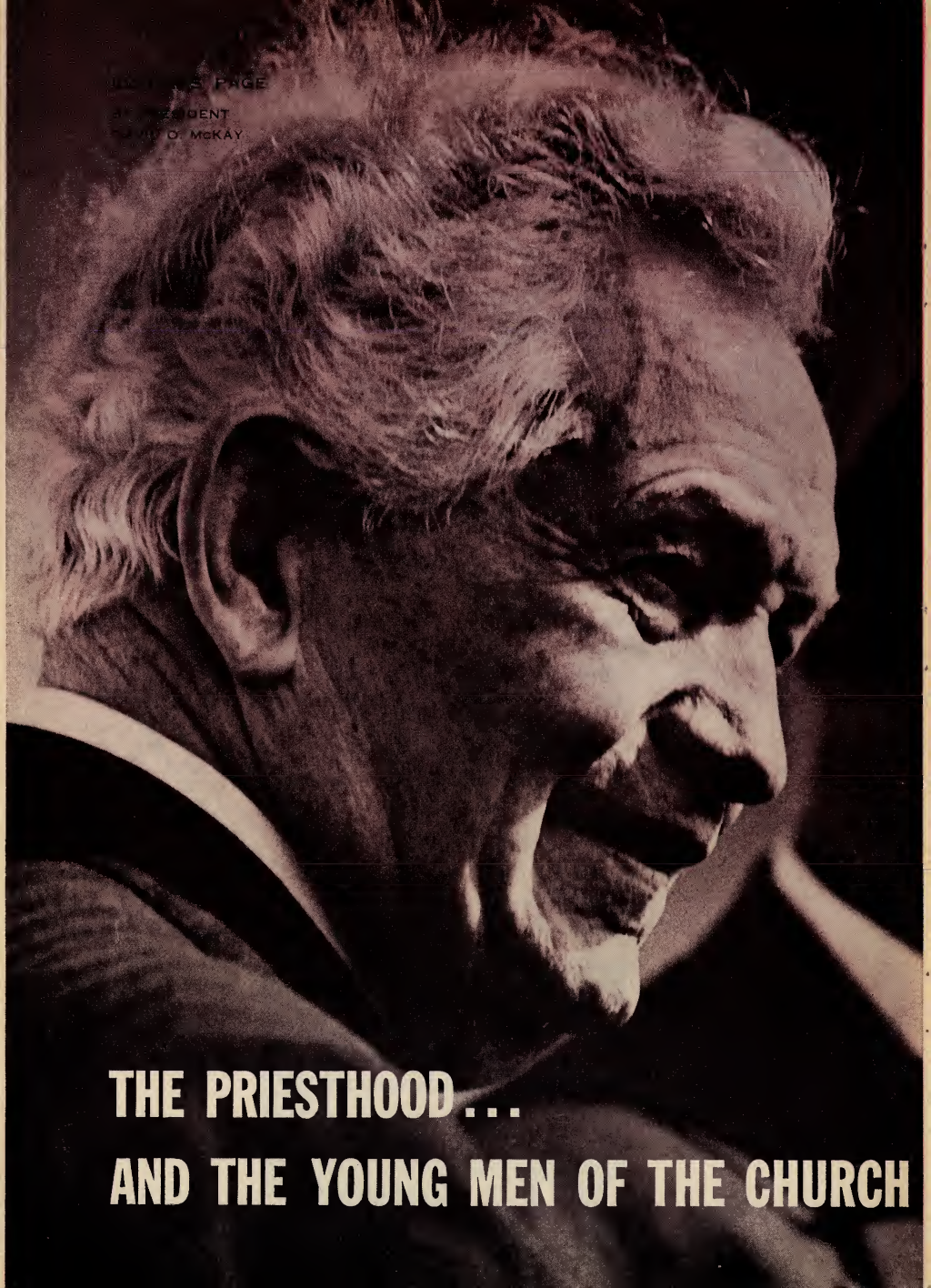


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JOHN F. PAGE

AT PRESIDENT

DAVID O. MCKAY

THE PRIESTHOOD...

AND THE YOUNG MEN OF THE CHURCH

AS MEMBERS of the Church we are grateful for the appearance of the Father and the Son in the Sacred Grove in response to the prayer of the young boy Joseph Smith, and that the Father said: "This is My Beloved Son. Hear him!" That is one of the great events in the history of mankind.

Later the resurrected being, John the Baptist, was sent in answer to the prayer of Joseph Smith and Oliver Cowdery, and he bestowed upon them the Aaronic Priesthood which entitled Joseph and Oliver to baptize each other, and gave them the power of the ministering of angels.

Then three other resurrected beings, Peter, James, and John were sent, who bestowed upon these young men the Melchizedek Priesthood, which gave them the power to establish the Church in its fulness, and to them was revealed the organization of the Church in completeness as it was in the days when the Savior and his apostles walked in mortality.

The priesthood had no beginning; it will have no end. It is as eternal as Deity. And John the Baptist, who held the Aaronic Priesthood in the days of the Savior, was the baptizer of the Savior. He testified to the divinity of the Savior; he saw the Holy Ghost descend upon him; he was one man concerning whom there can be no question about his having held this priesthood and his right to bestow it. And he came in this dispensation as a resurrected being and bestowed upon Joseph and Oliver that power and authority to represent Deity. None other than John the Baptist had that right. And he as a messenger came and bestowed that authority upon those who had pleaded for it and desired to know how they could gain that authority. And so each May the Church has commemorative programs, remembering the restoration of the Aaronic Priesthood which occurred on the banks of the Susquehanna River in Pennsylvania on May 15, 1829.

Priesthood means service to one's fellow men, that we should banish selfishness, overcome it, and lose ourselves for the good of others. Priesthood means service authorized by our Father in heaven.

Our prayer should ever be: Help us to realize the significance of the priesthood, and make us equal to the responsibilities that go with the ordination to the Aaronic Priesthood and the Melchizedek Priesthood in this age.

A boy who is ordained a deacon, who has had conferred upon him the Aaronic Priesthood, is set apart. He cannot yield to swearing, smoking, sneaking around playing tricks on his neighbors, as boys who have not been so set apart. He is a leader among his fellows. He may hear others profane,

but he will never profane, and he has the right to correct. I was never prouder in my life than with a young boy who lived just a half block from the Salt Lake Tabernacle, when I heard him say to some boys who were playing: "We do not swear on this lot." Only a deacon, but he was true to his calling, and they did not have any more swearing there!

May I recall some of my own experiences as a holder of the Aaronic Priesthood?

I remember, as a deacon, chopping wood for the widows of the ward on Saturday. We met as a group of nine boys, held a short meeting, took our axes, went to the widows' homes, and chopped enough wood for each to last that week.

As a teacher, I recall my first ward teaching visit with Eli Tracy. I remember the first house we entered. But predominantly there comes to my mind a story that Eli told me as we walked from one house to another, how at one time, he had formed the habit of smoking. When he made up his mind to stop, he took his pipe and tobacco, put them up on the mantelpiece where he could see them, and said, "Now, you stay there. I am never going to touch you again." And he never did. He was a man who had added dignity to his manhood, strength to his character. I never forgot it.

I was teaching, but that is the best lesson that anybody received that day. I was the one who was taught.

As a priest, I recall the administering of the Sacrament, and my failure the first time I offered the prayer. We did not have the prayer on a printed card before us then as is frequently the case now. We were supposed, as priests, to memorize it. The Sacrament table was just below the pulpit, and my father, the bishop, always stood right over the one who asked the blessing upon the bread and water.

I thought I knew the prayer, but when I knelt and saw the audience before me I became flustered. I remember that when I got to "... that they are willing to take upon them the name of thy son, ..." things went blank, and I said, "Amen." Father said, "And always remember him ..." I was half rising from my knees, but I knelt down again and said, "And always remember him. ... Amen." Father said, "and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen." I knelt down again, "... and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen."

I suffered all the pangs of failure, but I am glad that we did not give up. (Continued on page 334)

YOUR QUESTION

ANSWERED BY

PRESIDENT
JOSEPH FIELDING SMITH
OF THE COUNCIL
OF THE TWELVE

WHEN DID JESUS

QUESTION:

"Several years ago I was asked to make a talk on the events which took place on the American continent at the first Easter. In studying for the talk I discovered that it was almost a year from the time that Christ was crucified until he showed himself to the Nephite multitude at the temple in the land Bountiful. 'And it came to pass in the thirty and fourth year, in the first month, there arose a great storm,' (3 Nephi 8:5.) 'And it came to pass in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared. . . ?' (Ibid., 10:18.)

"There is still a misconception of the event—or these events—in the minds of many of our members. Perhaps it doesn't really matter, will you please discuss it?"

ANSWER:

It is true that there has been a misconception in the minds of many members of the Church, but a careful reading of the account will clear up these misconceptions. It is true that a hasty examination will leave the impression that there was a delay of about a year after the resurrection of the Lord before he visited the Nephites and Lamanites who were spared; but more careful attention to what is written shows that it was but a very short time after his resurrection that the Lord appeared to the people who were assembled near the temple in Bountiful. This false conclusion that practically a year had passed from the time of the resurrection until the Lord appeared on this hemisphere has been published and circulated

throughout the Church. Therefore we are justified in asking our brethren and sisters, and all who read the Book of Mormon, to pay close attention to the details of the story.

In 3 Nephi 8:5, we discovered that in the "thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land." The succeeding verses give much of the detail of the destruction which followed. This, evidently was at the time when Jesus was on the cross. Chapter 9 continues this story of destruction, and during this storm the voice of Jesus was heard in which he gave reasons for the great destruction, and he said:

"O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? . . .

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning, I am in the Father, and the Father in me; and in me hath the Father glorified his name." (*Ibid.*, 9:13, 15.)

All of this was while the great darkness covered the earth, and Mormon then through the ninth and tenth chapters commented upon the terrible destructions which had taken place. He closes the tenth chapter in these words:

"And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those

APPEAR TO THE NEPHITES?

who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them—

“Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.” (*Ibid.*, 10:18-19; italics added.)

Here he declares that it was soon after the Savior’s ascension into heaven that he appeared to the Nephites and Lamanites on this continent. And his ascension was the day of his resurrection after his appearance to Mary at the tomb, and before his appearance to the disciples that same day.

The reason why Mormon discontinued his account at this point is not stated. Evidently he was writing during the days of the great struggle with the Lamanites for the Nephite existence, and it is very possible that some sudden emergency had arisen so that he had temporarily to close his record. However, he continued his story where he broke off and states that there was a great multitude gathered together round about the temple in Bountiful. It seems perfectly clear that this great gathering was immediately after the close of the dreadful period of darkness. We read that the people were “marveling and wondering one with another,” and “were showing one to another the great and marvelous change which had taken place.” (*Ibid.*, 11:1.) While they were marveling and pointing out to each other these changes, and conversing, they heard a voice. “It was

not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.” (*Ibid.*, 11:3.)

“And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, for they thought it was an angel that had appeared unto them.” (*Ibid.*, 11:8.)

The fact that the multitude had gathered at the temple and were pointing out to each other the great changes that had occurred is evidence that this was an event immediately following the resurrection of our Lord. If this event had occurred one year later, the multitude would have been perfectly familiar with these great changes, and they would not have been so awed by them. It was in great astonishment and wonder that they had gathered and were pointing out to each other what had occurred.

Moreover it is contrary to reason that Jesus would make the Nephites and Lamanites, who had been faithful, wait for one whole year before he would make his appearance and give them instruction in relation to the closing of the period in which the law of Moses was in force, and the period when the fulness of the gospel was ushered in.

*Epochal
Events
at the*
**Prophet's
Birthplace**

BY CARTER E. GRANT
EDITORIAL ASSOCIATE

■ "DAIRY HILL" CROWDED. It was an eventful Saturday forenoon, December 23, 1905. History was in the making at the old "Dairy Hill Farm"—a place referred to by LDS writers as the "Solomon Mack Farm" or the "Joseph Smith Farm," located at Sharon, Windsor County, Vermont. Long before 11 o'clock, the hour set for dedicating the Joseph Smith Memorial Monument, "throngs of people," writes Elder Joseph Fielding Smith, "from the farms scattered over the hillsides and from the various settlements commenced to arrive" at the veiled monument, also at the new Memorial Cottage, which stood twenty or thirty paces southwest of the monument. Before time for the exercises "the spacious cottage was crowded in every apartment and many gathered around the building curiously and eagerly awaiting the services to begin."

Of the fifty-five Mormons present, thirty had come from Salt Lake City in a special railroad car under the direction of two of the First Presidency of the Church, Joseph F. Smith and Anthon H. Lund. The other members were from the Eastern States Mission. Although a "gentle snow was falling," President Smith requested John G. McQuarrie, president

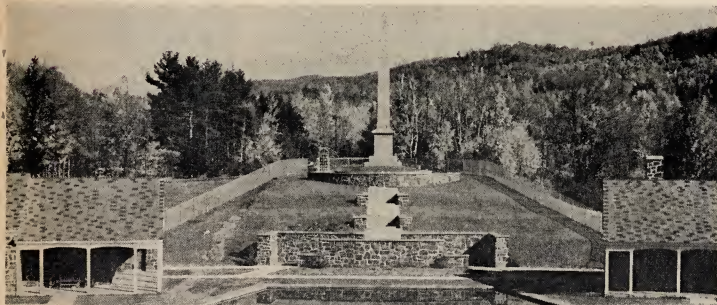


of the Eastern States Mission, to take some of his elders and conduct an overflow meeting at the base of the monument. This service was attended by a large group of non-Mormons. (*Proceedings at the Dedication of the Joseph Smith Memorial Monument*, p. 7, a pamphlet of eighty-eight pages, prepared by Joseph Fielding Smith, 1906.)

DEDICATORY EXERCISES IN THE COTTAGE. Promptly at eleven o'clock, President Joseph F. Smith, the Prophet's nephew, announced the opening song, "America." After prayer by President Anthon H. Lund, the Saints in ringing expression stood and sang, "We Thank Thee, O God, for a Prophet." President Smith then announced: "Honorable Junius F. Wells, the agent of the Church of Jesus Christ of Latter-day Saints in this work, will speak to us first. He it was who conceived the idea of erecting a monument on the birthplace of the Prophet Joseph Smith. He presented his plans to the presiding authorities of the Church a few months ago, and he was granted the authority and means at his command, with which to proceed and accomplish the herculean task which he has performed here. I wish to say that I have never had an adequate idea of the amount of work and the number of difficulties that he has had to contend

with. It is a revelation to me. When I pass over the roads over which he has brought these immense blocks of granite successfully and erected them on the spot where they are destined to remain by the providence of God, it is something marvelous in my eyes. I am astonished at it."

CHURCH SECURES THE BIRTHPLACE FARM. Elder Junius F. Wells then gave an interesting account of how he had secured eighty-eight acres of the original Mack farm which included some wooded districts that had belonged to the Prophet's ancestors. (By August 1907, the Church had secured 283 acres of land surrounding the birthplace. *Comp. Hist. Ch.*, Roberts, Vol. VI, p. 427.) Elder Wells explained that the old surveys of this property showed that the Solomon Mack home in which Joseph Smith, Jun., was born had stood astride the township line between Sharon and Royalton, and that the Prophet, who came into the world in the bedroom side of the house, was born in Sharon Township, and that the Memorial Cottage had been so constructed that the old hearthstone (two feet three inches by four feet six inches), which had lain be-



Left: Portrayed in colonial style at the edge of "Mirror Pool" stands the modern Bureau of Information.

Top: Memorial Monument, with pinnas of Bureau of Information on the right and director's home on the left.

Bottom: Bureau of Information Auditorium, with colonial fireplace, before which lies the famous "hearthstone."

fore the fireplace in the Mack home, had been preserved, and that it now lay right where it rested when baby Joseph was first washed and dressed before a glowing Christmas fireplace a hundred years ago. (*Ibid.*, p. 36-37.)

Elder Wells continued: "Now, as to this house, it is built over the old cellar. The hearthstone is right where it was. The mantle has been built around it. . . . As has been stated the cottage occupies the site of the old homestead. Its foundation walls are laid on the same lines, so far as the difference in size and style of house would permit. The hearthstone rests where it did in the old house." (*Ibid.*, pp. 15, 31.) The narrator was also happy to report that upon this farm were two fine springs of cold water, having an eighty-foot fall to the monument grounds.

Elder Joseph Fielding Smith comments: "Near the

monument on the exact spot where the old house stood [the Mack home], a modern cottage, plainly yet beautifully furnished, has been built. In the living room of this new cottage the hearthstone of the old Smith home still remains in its natural position before the fireplace, making [it] a hallowed spot." (*Ibid.*, Introduction.)

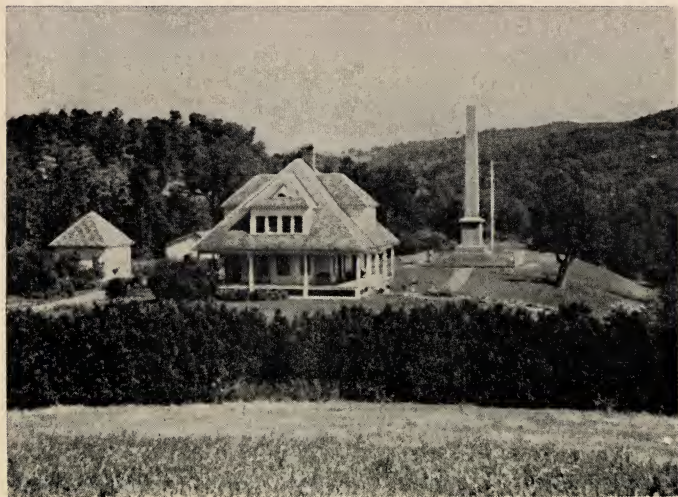
THE MONUMENT STONES TO BE WITHOUT BLEMISH. Elder Junius F. Wells reported that the dark granite rock that had been selected for the monument could be found only in huge boulders at the quarry, and that these large stones must be without blemish. He stated that the contractors lost hope when one stone after another was rejected.

In the midst of many disappointments, however, this quarry sold out to a larger company, the Rock of Ages Quarry, and another search was begun. A few days later the new manager sent stirring news to Elder Wells. He had uncovered a great boulder. "It was a marvelous stone," they all agreed, provided it showed no flaws when sawed. With extreme difficulty the stone was loaded upon a flat railroad car and sent six miles to the sawing and finishing tables.

THE SIX-MILE CLIMB WITH GREAT STONES. Ten days later, when the saws, the planes, and the polishers had completed their expert assignment, there

lay the desired stone "like a gift from heaven," polished and beautiful—38½ feet long, four feet square at the base, and three feet at the top—the peak rising three feet higher, weighing thirty-nine tons.

This main shaft was not the only heavy, polished granite stone that must be carried on wagons upgrade six miles from the railroad siding to the birthplace of the Prophet. There were two bases, one weighing eighteen tons, the other, thirteen; also the inscription



On December 23, 1905, the Prophet's centennial birthday, this polished granite monument and its accompanying Memorial Cottage were dedicated at Sharon, Windsor County, Vermont, the birthplace of Joseph Smith. The cottage, recently removed, stood over the birthplace of the Prophet.

stone, weighing nineteen tons. Then there was the moulding cap of ten tons.

When these heavy stones reached the sidetrack, ready to be unloaded, said Elder Wells, a divine hand "came to our aid. Mr. Ellis of the Bethel Quarries was kind enough to send down twenty of his most magnificent horses. . . . We picked up another team there, so we had twenty-two horses altogether." The thirty-nine ton shaft, wrapped for protection, was unloaded with derricks and block and tackle and placed upon a great wagon with "twenty-inch tires." This outfit was to be pulled up the dirt road upon heavy planks placed under and ahead of the wagon. When all was ready, those fine teams pulled with all their might—time and time again—but to no use—the load refused to move.

IN PLACE WITHOUT A SCRATCH. "We tried again on Monday, in another way," said Brother Wells, "using block and tackle, and we drew the load 1,960 feet" of the 30,000 to go. "Our tackle (fastened to pulleys and large trees by the roadway) permitted a pull of eighty feet between blocks (or large trees), but I have seen them stop thirteen times going that distance, on account of curves in the road and the trouble in laying planks. . . . We planked the road from Royalton all the way up this hill, nearly six miles—the last two miles from the river rising eight hundred feet. . . . One load was thirteen days . . . another twenty days on the road. . . . As a result of our work the road is strewn with trees, some large ones, that were pulled up by the roots. We, however, got the monument here, and then there was a triumph of engineering skill raising it." Joyfully, all the stones were skilfully "set in place without a scratch."

TESTIFIES ABOUT DIVINE AID. "I have been wonderfully blessed, as you can bear witness who know anything of the work that has necessarily been required to erect that monument. I have been favored sometimes almost to the point of direct interposition of Providence. The elements have been made propitious; conditions that seemed adverse have been removed; obstacles that appeared insuperable have either been overcome or turned out not to be so serious. . . . We Latter-day Saints are believers in what Mr. Boutwell calls 'Mormon' luck, but it is Providence. Even in the matter of weather, we feel so. The day before we had to cross Mr. Dutton's mudhole, it rained. There was an empty hay press tried to go through it, and its wheels went out of sight. It took four horses to get it out. Next, it commenced to snow, but the thermometer dropped

in three and a half hours 35 degrees, and the north wind blew the storm down to the sea. We had arranged to have nine inches thickness of plank at that mudhole, if necessary, to get over [with the 39 ton shaft]. As it happened, we only needed three, for when the wagon went over it the next morning, the ground was frozen so hard that it split the planks into kindling wood, and the weather has not been so cold since. *I call that Providence.* . . . I wish to bear my testimony that we have built this monument because we know that Joseph Smith was a Prophet . . . of the Living God." (*Ibid.*, 9-17.)

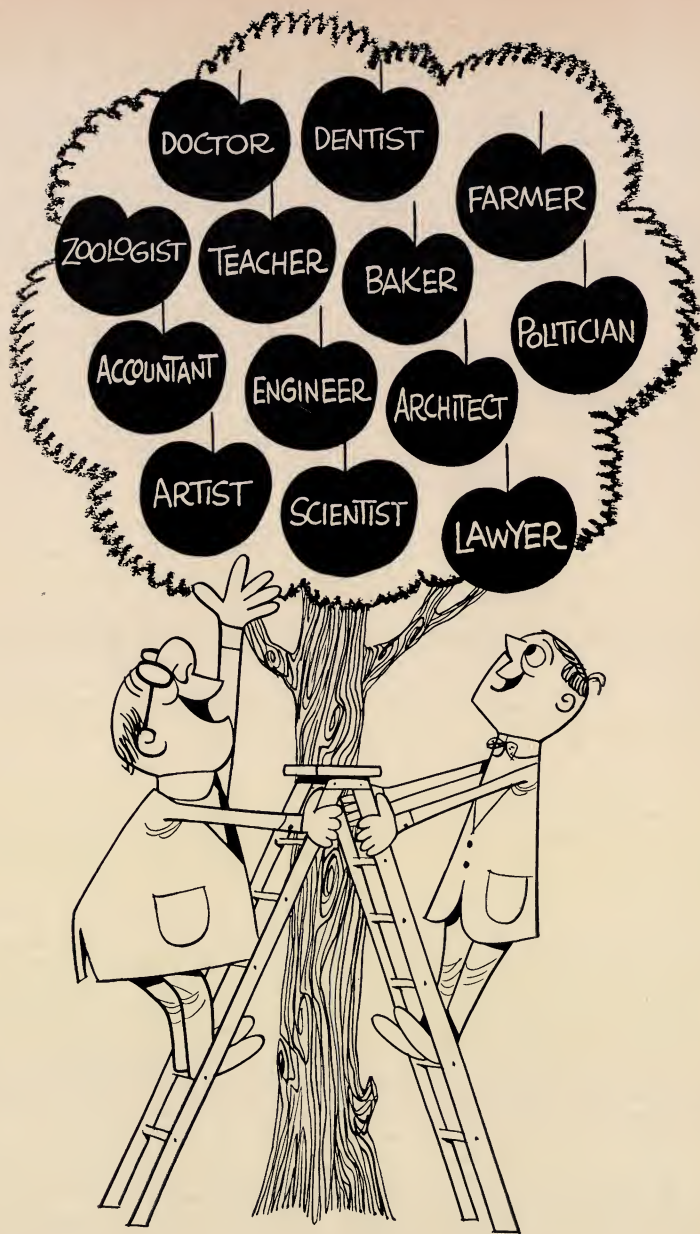
THE PRAYER OF DEDICATION. Following the very inspiring address by Elder Junius F. Wells, Robert C. Easton sang "The Guiding Star." This was followed by addresses from five of the General Authorities of the Church and a brief talk by Dr. Edgar J. Fish of South Royalton, who expressed deep appreciation for the beautiful memorial monument. President Joseph F. Smith then dedicated the monument and the Memorial Cottage that had been erected over the birthplace of the Prophet. (*Ibid.*, pp. 22-24.)

UNVEILING THE MONUMENT. At the close of the dedicatory prayer, the Saints sang with great fervor, "Praise to the Man Who Communed with Jehovah." President Smith then announced that "Miss Edith A. Smith, the oldest lady representative of the Smith family present," would have the honor of unveiling the memorial monument. After the benediction by Elder George Albert Smith, the crowd gathered at the monument, and at exactly 1:20 pm, eastern standard time, Sister Smith, by means of a triprope, unveiled the beautiful monument—fifty feet ten inches to its peak, weighing almost one hundred tons. The sight of this square shaft, rising thirty-eight and a half feet from its polished granite base—being a foot for each year of the Prophet's life—brought happiness to the hearts of every Latter-day Saint present. (For a full report of various events at the dedication, including the returning home of the President's party, see *The Joseph Smith Memorial Monument*, pp. 1-88, notes gathered by Arthur Winter and compiled by Elder Joseph Fielding Smith, both members of the Utah delegation.)

MAJOR TRANSFORMATIONS AT THE BIRTH-PLACE. After the Memorial Cottage had served many thousands of tourists from far and near—Mormon and non-Mormon—for more than a half century, 1905-57, the building was found to be in need of major repairs—the roof, the porch, the heating system, the paint, etc.

After the Church

(Continued on page 326)



Help Your Child Choose the Right Career

BY EDMUND C. HASSE

All of us want the best for our children—a noble calling, high station, and perhaps a better standard of living than we have known. We feel confident that our Joe or Jane can accomplish almost anything they set out to do, if we just give them the money for education and plenty of moral support.

This is wonderful, but parents should also give much more. Young people need confidence, but they also need facts and direction. Yet, the career-help young people get at home is often inadequate.

It is generally a mistake, for example, to arbitrarily select a child's career for him at a very early age, to want him to be an engineer like his father or a doctor like Uncle Felix. If such an idea is frequently repeated to the child during his formative years, he may accept it because his relatives accept it. When he is old enough to think for himself, he will very likely chart his own course—but sometimes without direction from his disappointed parents.

How can parents do a better job of helping children reach the right career decision?

The question itself, if you take it seriously, rules out the temptation for you to make your youngster's choice for him. Granted your son may have a bright future as a contractor in the family business, but don't threaten, coax, entice, promise, or push him if he is vitally interested in some other field. It is hard for a person to be happy or successful in an occupation that doesn't appeal to him.

At an early age, children should be encouraged to develop an interest in such wholesome activities as reading, creative expression, sports, part-time employment, or hobbies. These will condition a child's thinking when it comes time to pick a career.

A recent government *Occupational Outlook Handbook* describes the potential for young people in 22,000 different jobs. This 750-page report, available at your public library or from the US Printing Office at \$4.25, is one of the many up-to-date publications on the subject of careers. It tells where the greatest opportunities exist in line with interests and skills.

You may be surprised to learn, for example, that there are 156 different job classifications in the field of health, all with special requirements and needs.

In a single category, public health, this country can employ sixty-seven times as many workers as we now have.

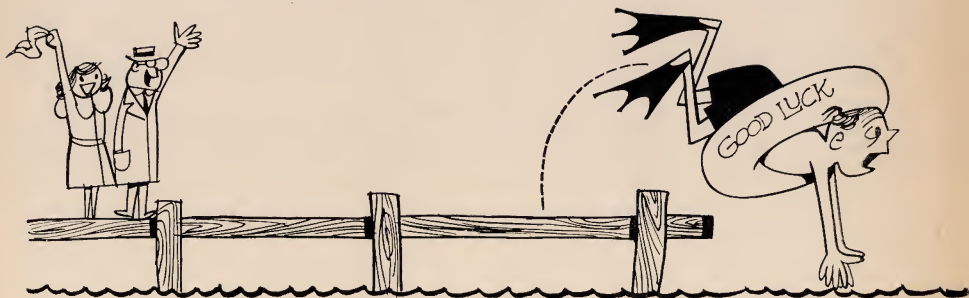
How can this kind of information help parents?

Here is Jimmy, aged fourteen and about to enter high school. He thinks he wants to be a scientist. What kind of scientist? He doesn't know—just one of these scientists you read about who experiment in a laboratory and come up with great inventions and miracle drugs. A chemist, biologist, microbiologist, bacteriologist, geneticist, zoologist, protozoologist, entomologist, or what? They're pretty much the same to Jimmy.

With a little research in the library or among his friends and business acquaintances, Jimmy's father will be better prepared to talk about some of these alternatives. He and his wife can also find the answers to questions that don't mean much to Jimmy right now: What scientific fields are most in demand? What do they pay? What are the chances for promotion? What are the disadvantages? How much formal education is required, and how much will it cost? Can we afford one of the better schools? Can Jimmy earn enough money during summers in high school and on the college campus to make ends meet? What high school subjects will be necessary for his training?

Maybe fourteen-year-old Bill intends to go to work for a big corporation so he can have a nice office and play golf in the afternoons. Before he gets into college course work, it's not likely he will know much about a corporation's structure and its component parts. Parents would do well to inform themselves on career openings in industry, analyze them in terms of Bill's personality and talent, and suggest to him where he might start his ascent up the ladder of success: in accounting, administration, marketing, merchandising, traffic, advertising, public relations, personnel, quality control, or in one of a dozen other arms of business—and be prepared to give reasons which a teenager can understand and appreciate. If Bill has narrowed his choice by the time he reaches college, he stands a better chance of getting off on the right foot.

Many young folk are trying to force their way into overcrowded "status" professions.



If more parents would do this, there wouldn't be so many supposedly mature students coming to the campus with no notion of what they want to be, having fuzzy ideas about a career they think they want, or being torn between their own wishes and those of their elders.

The record a boy makes in high school should indicate to parents how he will fare later on. With poor grades in chemistry, Jimmy must be persuaded to study harder or to open his mind to some other occupation. If Bill is not average in scholarship, it might be best that he forget about college and begin thinking about a two-year technical school. The present college population is more than 3.5 million, and twice that many are going to be seeking admission by 1970. Bill and Jimmy both must be reminded that it's going to be increasingly difficult each year for them to get into college and harder for them to stay there.

It's easy for parents to leave this kind of guidance to high school teachers. But, it should be a co-operative undertaking. An admired teacher is important to your child's career choice, but the average high school teacher is little more qualified than a sincere, intelligent parent to steer young people on the right course. The advice students get from, say, the high school history teacher about a career in historical research, writing, or teaching will probably

be somewhat flattering. The physics teacher will paint a rosy picture of the future of electronics and space travel—a picture that may be irresistible to a boy like Jimmy even though his real talent lies in some other direction.

Your responsibility to your children includes regular consultation with teachers about their qualifications for an elected career. You can't be certain that good grades and high aptitude test scores mean your child has picked the right career. IQ and aptitude tests are deceptive, as your children's teachers can tell you, unless you know what the tests were, who interpreted the results, and what was the basis for grading.

Students who go on to college will get professional assistance from academic counselors, of course, but by this time they should have at least an inkling of whether they are better qualified for architecture or design—and to understand the difference. Only about half our high schools have vocational counselors, and many of these work only part time.

As mothers and fathers, you may be quick to encourage your children toward their career goals, but how many of you have more than a superficial knowledge of the field of endeavor your sons and daughters are considering? How many bother to translate the thirty-minute myths of television into the realities of the forty-hour week? How many can



dispel childish misconceptions about certain careers with logical reasoning and sound arguments?

To qualify for affirmative responses, you will have to do a little work. Nobody is an expert on career counseling just because he or she has had thirty-five years of experience at living.

The very best handbooks for parents, which devote lengthy chapters to health and hygiene, spiritual guidance, and emotional problems, have little to say about vocations. However, the following books are among the good ones for parents to study, even though they were written primarily for high school students:

I Find My Vocation, Harry Dexter Kitson (McGraw-Hill, New York, 1954.)

Successfully Finding Yourself and Your Job, F. Alexander Magoun, (Harper, New York, 1959.)

Blueprint Your Career, Robert Foster Moore (Stackpole and Heck, New York, 1959.)

Planning Your Future, George Edmund Myers (McGraw-Hill, New York, 1953.)

Selecting an Occupation, Charles A. Prosser, Calvin S. Sifferd (McKnight-McKnight, Bloomington, Ill., 1953.)

If your youngster has strong feelings about a certain field, familiarize yourself with it. If it is engineering, learn a little about the various subdi-

visions that fall under this heading: chemical, mechanical, industrial, design, electrical, electronic, petroleum, research, development, traffic, safety, and transportation, to name only a few.

A Guide to Career Information, compiled by the New York Life Insurance Co., (Harper, New York, 1957) is a good index of free or inexpensive literature you can obtain on a wide variety of occupational fields. The US Government Printing Office has a number of booklets on different careers and will send you a free catalog on *Occupations, Professions, and Job Descriptions*.

After your son or daughter seems to have settled on one vocation, keep a continuing interest in their education and their career choice. Read background material—even if you can't find more than a text-book—and some of the current literature of this field so you will be better able to supplement their enthusiasm or, if necessary, to spur them on if they tend to falter.

The influence parents have on their children's vocational plans can be equally as cogent as home lessons in morals and ethics. Actually, these teachings should go hand-in-hand since they will be tested together during your son's or daughter's working career. If your children are happy in their jobs, the other influences they brought from the home are more likely to endure.



Teamwork

BY TOM W. HARRIS

"Too old to spank and too young to teach! Too headstrong to pull together and too loyal to work alone! Mama, Mama—no wonder my hair is gray!" And John Burdett buried his face in his wide hands.

Marie merely smiled. He was clowning, she knew. For one thing, her husband had no gray hair, even though he had entered the span of years known as "middle age." For another, he never called her "Mama" when he was in dead earnest.

On the other hand, it wasn't all clowning, as the voices from the living room showed. Nobody had to watch the fights on television at the Burdett's. Jack and Jim, the nineteen-year-old twins, provided free entertainment of the same general nature. Ever since they decided to join forces to start a truck vegetable farm just outside Midboro. Joined forces? The way two armies do!

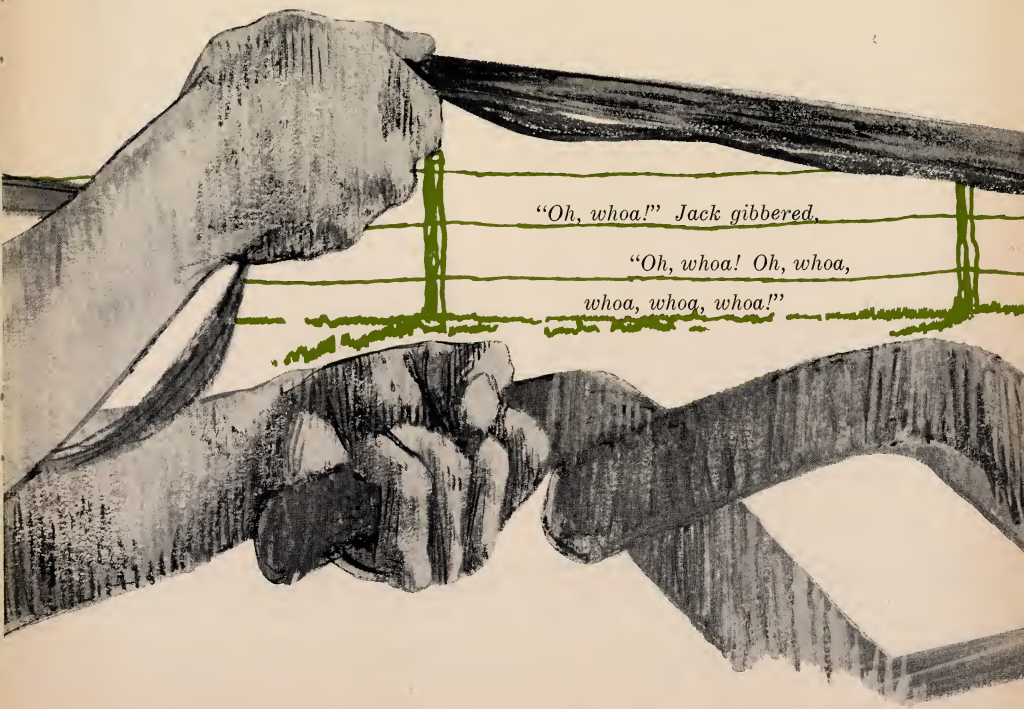
Jack's voice bugled into the kitchen. "Guernseys!

Guernseys! Whatever put cattle into your head? That fellow from the Guernsey society nearly talked my ear off today—wasted half the afternoon—and he says he's coming back tomorrow! What under the sun made you. . . ."

"What's wrong with that?" Jim's voice cut in. "Some day we might branch into the dairy business—you said so yourself, after I thought of it. So I looked up a man that could tell us about it."

"Sure, sure—we might be interested in cows five years from now. But why spend time talking cows today? Everything may change, five years from now. When the time comes, we'll talk heifers. Right now, let's talk horticulture!"

A new voice entered the symphony—a quiet feminine voice—a somehow *determined* feminine voice. It was Anna, the twins' younger sister. John and Marie Burdett exchanged a smile.



"Oh, whoa!" Jack gibbered.

"Oh, whoa! Oh, whoa,
whoa, whoa, whoa!"

"Boys, you don't need a sister—you need a referee! Or a baby sitter! I could blackmail you right out of that old truck farm just by threatening to tell my girl-friends how you act at home. Nobody would marry either of you, ever! Now, I'm sorry, but get out of here, I've got to study—I'm reading about the Civil War. So goodbye, boys, goodbye."

There were muffled sounds of a restrained scuffle, murmurs of "Ow!" and "Leggo my collar" from Jack and Jim, and the opening and closing of a door. Anna had turned her brothers out into the hall. A small sigh was heard, and the rustle of pages of a book.

Marie and John again exchanged their smile. It was a good smile, that quiet shared smile of theirs. Made of good material, Marie once said, because in all the years they had passed it back and forth it had never worn out.

"That Guernsey thing shows the boys up perfectly," John said. "Jim has vision, imagination; he looks ahead, sees things. Jack is more hard-headed, down-to-earth. If they can learn to pull together, they'll have a winning combination."

"Yes," answered Marie. "We're close enough to the big cities to make a real go of raising vegetables. And that dairy farm idea seems practical, too. Why, I believe there's room for another good milk route right here in Midbor!"

"Sure enough. In about five years, as Jack says, they might be ready for it." His gray eyes were thoughtful. "You know . . . maybe I should say something to the boys about this teamwork idea. I thought of it when we first decided to lend them that money at no interest. Jack makes enough at the garage, and Jim has saved enough from working at the store, so they can buy that land they're looking at. But they sure can use that extra money, and it might make enough impression so what I say will soak in."

"A lecture, professor?"

"Nothing like that, honey. Just mention that the money can do more if they really work together."

"It might help," said Marie. "If it doesn't, I have another little idea. Something connected with the trip to Father Burdett's farm tomorrow."

Her husband eyed a query at her, and she smiled like a kitchen version of the Mona Lisa. "I'll tell you later," she said. "Let's see how your idea works."

John suddenly felt a little embarrassed, a little pompous, as he told his sons he would lend them the money. He had found them in their room disputing how much of what they ought to plant.

"And that's it, boys," he finished, a little lamely.

"I wouldn't give you the money—er, lend you the money—if I didn't know it was a good investment. But believe me, it'll be a lot better investment if you—er—invest some co-operation into this plan. I mean that."

They were excited, when he left them, full of enthusiasm and co-operative pledges. Ten minutes later, when he found an excuse to poke his head into the room, Jim was arguing that the money should go into more land, and Jack was defending the position it should be spent for machinery.

So it came about that Marie told him her little plan for the next day, involving the fact that one of Father Burdett's horses was out of service because she got a stone in her hoof. And so it happened that John and Marie talked a long time over the kitchen table, and chuckled and plotted and planned together.

John felt a familiar touch of nostalgia when he stepped out of the family car onto the soil of the small farm he had known as a boy. It quickly faded when his father, bent but brisk, hurried from the back porch to greet them.

The boys and their sister and their father and mother trooped behind the old man as he showed them where the pig had broken through the fence, and the new windlass he had put on the well, and other recent changes. Then they sat on the porch and talked with the unique leisure of a country Saturday. Finally a lull came in the conversation, and the old man, who was in on the plot, looked at John and cleared his throat.

"Dad, I hear one of your mares is laid up," John ventured.

"Yes, sir, she got a stone in her hoof, and it sure set me back in my plowin'. Old Mabel won't be able to pull for two, three days yet. I got one of Pete Bragg's mares out to the barn . . . he said I could use her long's I treated her right . . . but it ain't no help at all. I ain't so spry as I used to be, and those two horses are strangers, never broke to pull as a team, and when I got 'em out in the field I couldn't hardly hold 'em, let alone plow a furrow. How I'll get my plowin' done just beats me."

Jim and Jack spoke almost simultaneously. They'd do it—be glad to—good practice—Jim could work that morning, Jack could work in the afternoon.

And the trap was sprung.

The old man's mare was a beautiful strawberry roan. The borrowed mare was a big, bullet-jawed, blue gray creature. As soon as they came together, the gray took a mouthful of hair off the roan's shoulder just for a greeting, and the roan indicated a desire

to separate the gray from the gray's left ear. Finally the snorting, ill-matched pair were harnessed and hitched to the plow. The roan whinnied like a steam calliope, and great clods flew through the air as she paved the ground.

Finally they quieted a little under the harness, and Jim took the reins, hung them over his shoulders and grasped the plowhandles.

"Think you can hold 'em, boy?" asked his grandfather.

"Sure thing, Grandpop. Once they get working, they'll do all right."

The old man eyed the bulky beasts, and his roan eyed him right back with a sharp and wicked eye. "It's a funny thing about horses," he speculated. "Not much different from people. Act the same way sometimes."

Jim waited for him to say more, but he didn't say it.

"Giddap!" said Jim.

He was spared one thing—nobody watched him at his morning plowing. Of course, they *heard* him—his hoarse, exasperated "whoas" and "haws" and "gees"—a person could hear that a smart way off. And they eyed his sweat-soaked hair and his red face, when he came to lunch, and after lunch they saw what his plowing looked like, and that was worst of all. Most of the furrows were crooked, and there were unplowed streaks here and there where the plow had ridden along the surface.

Jack didn't say anything when he looked at the field, but he grinned in a way that showed he figured Jim had gone along with his head in the clouds and hadn't minded his business. As for the horses—well, there was something almost conspiratorial about them.

"Come back in about an hour," Jack told the older folk, "and see how I'm doing."

"We'll do that," said his father.

Marie and John and the old man didn't know whether to laugh or cry when they came back and looked across the field. The plowing was, if anything, worse than Jim's.

Jack was just finishing an area close to the fence. The horses were pulling well and steadily, and Jack turned and waved with a wide grin. Instantly the watchful gray clipped a fold of the roan's hide between her teeth. The roan bounded forward with a snort like a locomotive. The plow jumped out of the furrow, sliding on its side.

Jack grabbed the plowhandles and leaned back hard on the lines. "Whoa! Whoa, there, I tell you!" The roan stopped dead, and the gray lunged for-

ward, and the plow leaped out of the furrow. "Whoa, I said!"

The gray stopped in her tracks—about three feet ahead of the roan.

"Now back, there! Back!" called Jack, sawing on the lines.

The team backed steadily, together.

"No!" Jack yelled. "I mean—whoa!" They stopped together, almost back at the plow. The gray was still ahead of the roan.

"Oh, nuts!" Jack fumed. "Giddap!"

The team forged ahead. The gray's side of the harness came taut first, and the plow swung neatly to the right, angling the furrow off crazily.

Jack was ready to gibber. "Whoa!" he called.

They moved ahead steadily, placidly.

"Whoa!" called Jack. "Whoa! Whoa! Whoa!"

They moved on dutifully, stolidly, horses with ears of stone, horses whose complacent faces showed merely they were doing their duty.

"Oh, whoa!" Jack gibbered. "Oh, whoa! Oh, whoa, whoa, whoa, *whoa!*" He leaned back against the lines desperately, dug his heels in, and the team came to a grudging halt. The gray was still ahead of the roan.

Jack sagged against the plowhandles. What under the sun ailed the horses, anyhow? Sweat, black with dust, ran down into his eyes. He glared toward the watchers at the fence.

"Won't pull together!" he notified them.

He left the plow, laid the lines across it, and walked to the gray's head. "Now back, baby," he said hoarsely, taking the monster by the bit. "Back, baby. Back up now."

The gray began to back. The roan chose this moment to clamp her flat teeth down on the gray's withers.

The gray retaliated by slamming her tremendous rump against her enemy.

The team stampeded. . . .

Jim helped put the team away, with their grandfather giving directions. When they were stalled, the old man looked at them ruminatively. "Not much more different'n people," he reflected. "Act the same way, sometimes."

The brothers were rather quiet on the way back to town, and they didn't talk much at the supper table. They acted tired. Later in the evening, they started a halfhearted argument about whether tomatoes needed straw beneath the plant, or braces to hold them off the ground.

But somehow it wasn't as it used to be.

THEY CAME TO ZION

BY LAURA F. GAMBLE



Our story begins on a farm called Byrn Ucha in the hills midway between Eglwysbach and Llanrwst, Denbigshire, North Wales, on February 12, 1803. This was the birthday of Hugh Roberts, son of Robert Roberts and Jane Jones. Hugh was one of a family of seven children, four sons and three daughters, namely: Elizabeth, Owen, Hugh, Jane, Mary, John, and Thomas.

In his boyhood Hugh met with the misfortune of having one of his arms broken twice and at another time both legs were broken. This left him with a slight limp in walking. Because of this apparent bone condition, he was considered unfit for farm work which was all done by hand in those days. When he was old enough he was apprenticed to a shoemaker to learn a trade more suitable to his physical capabilities.

While serving his apprenticeship at Llanrwst he met and married Mary Owens. Her father, Thomas Owens, was not favorable to the marriage because he considered Hugh too religious. Nevertheless they

were devoted to each other and faithful throughout their long lives together.

Hugh and Mary first lived at Byrn Ucha. Later they moved to Llanrwst where Hugh opened a shoemaking and repair shop. Business was not very good so they decided to move to Eglwysbach. Here the business thrived and Hugh took a number of apprentices, one of which was a Robert Evans.

Eglwysbach (meaning "Little Church") was a farming community. It consisted of a group of homes, a blacksmith shop, shoeshop, flour mill, three taverns, a large Church of England surrounded by the village cemetery, a Wesleyan Church, a Methodist Church, and a Church of the Dissenters. Hugh belonged to the Church of the Dissenters of which he was superintendent and his wife a teacher therein. He was not satisfied with it and after a short time left it and the church was soon closed. Hugh sought something else in the way of religion, and he investigated all of them as much as he was able.

About this time the apprentice, Robert Evans,

returned from a visit to South Wales. While there he had met Captain Dan Jones, a friend of the Prophet Joseph Smith, and accepted the strange religion called Mormonism. He presented the new faith to Hugh and his family and bore strong testimony of its truth. His words were accompanied with power and carried conviction to these "honest seekers of truth." To them it was indeed "Glad Tidings." The family was baptized later by Elder Abel Evans, who was always a close friend of the family.

Elder Abel Evans was a good and faithful man and soon organized a branch at Eglwysbach with six members. Hugh was called to be the presiding elder, a position he held until his emigration to America. His home was headquarters for the elders, his family entertaining many. There was always a full house the entire day on Sunday when general meetings were held. During the week, council, prayer, and priesthood meetings were also held in his home in the evening. Hugh kept the records for the branch. When he left on the journey to America, he delivered them to a brother, John Roberts, of Pensarn.

There was a John Williams family living at Eglwysbach who were baptized about the same time as Hugh and family. They operated a waterpowered flour mill and were great friends of the Roberts family. During the sojourn of the Williams and Roberts families the branch was strong and flourishing. When these families left, it dwindled and soon ceased to exist. The Williams family emigrated to America about 1855 and settled in Ogden, Utah.

The persecution was so bitter that Mormon children were excluded from the schools. They were ostracized and many people withdrew their patronage from Hugh's shoe business which made it very difficult for the family to obtain a livelihood. They endured much persecution and ridicule but never wavered in their faith. On one occasion, when Hugh and a traveling elder were holding a meeting, a mob gathered and took them to a bridge nearby where they intended to hang them both. Among the women who followed was Hugh's daughter, Catherine. She rushed under the bridge and threw her arms around her father and in a voice of defiance said: "You shall not hang my father. If you want to hang a Mormon you can hang me." The women raised such a remonstrance that the mob desisted but with a warning that the elders must not preach Mormonism again in that neighborhood or they would suffer death.

On April 3, 1851 the youngest child Thomas was

born. He died three days later, and funeral services were held at the home. After the services the family and friends formed a procession to the village cemetery. Upon arriving they found the gates locked and were refused entrance by the officers in charge, because they were Mormons. News of this situation soon traveled throughout the village and a large crowd gathered at the gate. Hugh was stirred deep in his soul at the bigotry on the part of the officers. He determined to gain entrance peacefully if possible, if not, then by force. He began preaching to those assembled on toleration, liberty of conscience, and upon the restored gospel. So logical and forceful was his discourse the gates were finally opened and the procession proceeded to peacefully bury their dead.

Hugh's constant effort to spread the gospel incurred much bitterness and hatred toward him and his family. As a result, his business was boycotted and the family was soon reduced to poverty. They were finally sent to the workhouse, commonly known as the poorhouse. The family did not remain there long, however, for no sooner did Hugh reach the place than he began to proclaim the gospel to the inmates with much vigor. He was progressing so favorably with them that the officers of the institution, filled with consternation, decided to move the family back to their own home and even assisted with means to get Hugh started in his shoemaking trade again. This was much to their liking, and they progressed favorably under these conditions. Even their old neighbors and friends seemed glad to welcome them back.

Again, they began working diligently to reach their goal of coming to America where they could join with the people of their choice to worship in Zion. "O, Zion, dear Zion, how we long to your bosom to flee." With a prayer of thanksgiving in their hearts they began again this great undertaking.

Two daughters preceded the rest of the family in coming to Zion. Elizabeth (Betsy) was the first to leave. After bidding a fond farewell to her home and family and friends she sailed from Liverpool on April 17, 1855 and arrived in Salt Lake City on September 11, 1855. She married and lived at Henefer, Summit County, Utah, where she and her husband had a large dairy herd. Elizabeth milked the cows, separated the milk, and churned the butter. She turned a forty gallon barrel of butter, salted down, over to the Perpetual Emigration Fund to assist in bringing the rest of the family to America. Margaret came to Utah in 1861 and lived in Rush

Valley, Tooele County, Utah. She also put forth every effort to assist the family in coming to Zion.

Time went on. Finally the hour arrived for Hugh, his wife Mary and the rest of the family to leave their native land and journey to the land of promise where they might be free from persecution among the people of their choice. Accordingly, about three o'clock on the morning of May 16, 1864, they slipped away on foot from Eglwysbach to Abergale about fifteen miles. Their baggage had been sent ahead in a horse-drawn cart belonging to David Davis. The following day they went to a small seaport near Abergale then by boat to Liverpool, arriving there on May 17. They boarded the sailing ship *McClellan* at Liverpool May 21, 1864 and landed in New York June 21. There were nine hundred Saints on the ship. Elders Thomas Jeremy and George Bywater were in charge. One child was born during the voyage, and one died and was buried at sea. The ship neared Boston on a beautiful Sunday morning, and the ringing of church bells could be heard by all on board. This was their introduction to America, the land of the free.

At New York they boarded a steamer going up the Hudson to Albany. From there they traveled by train to Erie, Pennsylvania, where the train was put on a boat bound for Canada. The Civil War was in progress, and evidence of it could be seen as they journeyed through the country. While transferring at Erie the mob spirit was very manifest among the American onlookers and those who attended the transfer. When they arrived in Canada, they were treated more friendly.

The train proceeded westward, returning to the United States at Detroit, Michigan, then on to St. Joseph, Missouri, where they left it. At St. Joseph, Hugh and his family camped in a large warehouse until a boat arrived that took them up the Missouri River to a place called Wyoming located on the west bank of the river. This was the outfitting center for the westbound immigrants. They were hurriedly unloaded at midnight in a terrible storm. The night was very dark, and they could see only during the vivid lightning. They made their way up the riverbank to a large chokecherry bush for partial shelter. All were drenched with rain, and they huddled together to await the coming day. Even though their bodies were chilled and wet, their hearts were grateful to their Heavenly Father that they were near to Zion. No ill effects were suffered from the night in the storm.

The next day they made a tent of bedticking in

which they lived for three weeks, patiently waiting until the teams arrived from Salt Lake Valley to take them to their future home. Upon the arrival of the ox teams they and their baggage were loaded into the wagons. Two yoke of oxen had brought a load of provisions for them for their journey. Most of the outfits of the camp were provided with four yoke of oxen, with three families to each wagon. This was the characteristic style of the westward move across the plains. They were still under the leadership of Thomas Jeremy and George Bywater.

After they had proceeded westward about three days from Wyoming, the dread cholera broke out in camp. Over fifty souls were left by the wayside in shallow graves. The baby that was born at sea, its mother and father and all of a family of seven children, except one girl eighteen years of age, succumbed to the disease. The father of George Bywater died and was buried near Green River. The body was later taken to Salt Lake City. None of Hugh's family was attacked by this dreadful disease. They were all truly grateful and acknowledged God's protecting care over them.

When about halfway across the plains, they were overtaken by seven men with mule team outfits loaded with merchandise for the valley. They traveled with the ox train a few days then went on ahead. Two days later the ox train came upon the camping place of the mule team freighters. The seven men had been slain by Indians and the mules driven off. What was left of their freight was still burning when the ox train reached the site. They paused long enough to bury the dead.

At the crossing of the Platte River it was cold and deep, but all made it safely over. The train arrived at Fort Laramie where they did a little trading, then on to Fort Bridger. After leaving Fort Bridger Hugh's wagon broke down, and it was necessary to stop to make repairs. The train went on and left them. When repairs were completed, they followed on behind. About six miles up Echo Canyon they were met by their daughter Elizabeth (Betsy). Upon finding they had been forced to remain behind to repair the wagon, she made her way to meet them. What a happy meeting after a separation of more than nine years and having passed through such vicissitudes and experiences. God had been very good to them. Later they were joined by Margaret from whom they had been separated three years. Now all the family who could come were here in the land of their choice where the house of the Lord was being reared in the "tops of the mountains."

Betsy took them to her home in Henefer and made them welcome and as comfortable as possible. Later they moved into Salt Lake City, and on the 20th day of April 1865 Hugh and Mary were sealed in the old Endowment House as husband and wife for eternity. It was a happy, joyful, and momentous event. They were now united as one to go on together in a continuation of their lives forever. They now felt rewarded for all the trials through which they had passed.

In July 1865 the family moved to Smithfield, Cache County, Utah. They built a two-room log cabin, and Hugh followed his trade as a shoemaker. They lived in peace and happiness in a comfortable

home all their own. They could worship God in their own way, come and go as they pleased unafraid and unmolested. How thankful they were. How wonderful, and oh! how the Lord had blessed them!

After the dedication of the Logan Temple they all turned their attention to the work of redeeming their dead. Many times they walked from their home in Smithfield to Logan (about 8 miles) to do the work for one soul, then walked back home in the evening. Mary continued this after she was past seventy years of age. Hugh became quite lame and had to discontinue these long walks.

They both lived to be nearly ninety years of age, happy and contented in Zion.

DESERT FENCES

BY MARGARET GRAHAME COLLINS

*Resourceful man, the desert pioneer!
He took what lay at hand for building stuff.
The Mormon Fence of cedar poles—cut rough,
Braced in the ground—turned back the wildest steer.
The Slab Fence was of sandstone, broken sheer:
"Horse high, bull stout, hog tight" described enough.
The Pioneer Fence crowned a cedar bluff—
A windrow of trees grubbed out, stacked in a tier.
The Irish Fence was built of stones, and cost
No more than sweat, tired back, and calloused hand.
Through years of stinging wind and stabbing frost
And baking sun, the desert fences stand:
Stretching from salty flat to rocky hill—
Firm monuments to man's incentive skill.*





HOW TO TEACH THE

A little brochure that recently came into my office announced a new book written on the New Testament with the interesting title, *The Art of Christian Doubt*. One paragraph, meant to enlist attention of Christians, says, "This book is not fundamental orthodox, far from it. It is a sophisticated Christianity which accepts what is essentially helpful Judean Christianity and discards or severely questions the dogmatic accretions." I quote this passage because it indicates something of the nature of many books coming from the press today, dealing with the New Testament. There are more than 100,000 such books written about the New Testament—they would fill the average college library, some of them expressing great faith and some of them expressing just "art of doubt," as indicated in this current book.

I fail to understand how an author can accept our Master in part and reject him in part, especially if in the part he accepts he finds him the greatest moral teacher who ever lived, eminently worthy of a following. Yet we have that strange belief today on the part of many readers of the New Testament. They truly accept Jesus as the greatest man who ever lived, having achieved perfection in almost all areas.

Such writers admit that Christ loved his enemies; that he prayed for those who spitefully used him; that he even prayed for those who nailed him on the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

If we contemplate the Master in terms of moral courage, we must admit that he surpasses us all. He was ready to stand against the world, even though it meant that the world would take his life. In physical courage he has no equal. After he left Gethsemane, all of the brutality heaped upon him failed to wring from him a single cry of pain.

If we think of Jesus in terms of his forgiving nature, we remember the words, "Go thy way and sin no more," which were repeated on several occasions to those who came to him with broken hearts and contrite spirits.

It is little wonder that Christian people reading the New Testament with any sense of right and wrong come forth with a realization that Jesus Christ is the greatest person who ever lived, being filled with qualities which all ought to follow. Here, however, is where many Christians stop. Here is where the book to which I refer stops. Yet it declares that Jesus taught all men how to live, bringing to light

BY WILLIAM E. BERRETT
VICE ADMINISTRATOR OF THE

UNIFIED CHURCH SCHOOL SYSTEM

NEW TESTAMENT

what we sometimes term the social gospel—teachings of how people should live in the society of which they are members.

But when Jesus says to mankind, "I am the Son of God" or "I have power to lay down my life and power to take it up again" or "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die" or "Destroy this temple [this body] and I will raise it up again in three days," they, being fearful of these declarations, no longer follow the Master.

In teaching the New Testament, we do not desire to belittle the social gospel. We desire to make our youth aware of the finer virtues which Jesus exemplified, for he became forever our ideal in living. It is just not logical to follow a man, to find him honest in everything he says and does and then say that there are "one or two" important things in his daily teachings that make him an imposter.

What I am saying is that we should accept the New Testament as it is, not pick and choose what we would like to believe in it. As a Church, we believe the entire story of Jesus Christ, and we do not name him in one sentence a wise and just man and in

another sentence something less than that. Let me illustrate. I have had very learned men look at me and with pity shake their heads to think I was so naive here in the twentieth century as to believe that there is a personal devil, to believe that Jesus actually cast devils out of people; and I dare say that if you should stop people on the streets in any city, nine out of ten of them would think you rather naive if you professed to believe these things.

Their explanation is that Jesus is a great character, but that he was profoundly influenced by his social background. He lived in a day when people did not understand the germ theory of disease; when they thought that sickness came upon people because evil spirits possessed them; and so they say that Jesus is sincere but that he is subject to the social background in which he lived; that he made a mistake; and that if he had lived in the twentieth century, he wouldn't believe in devils possessing people.

The Book of Mormon as well as the New Testament speaks of devils possessing the minds of people until they had possession over their bodies. Alma refers to such incidents. It ought not to be hard for us to realize this as we have seen hypnotists who, standing apart from a person, can, if the person is at all willing and in the right frame of mind, gain possession over his mind and cause him to do unusual things so that the person is possessed of the hypnotist, if you will. It ought to open our eyes to the fact that there is a vast realm, an unexplored frontier of the human mind, about which we know little, and someday it may become perfectly clear to us that evil spirits can gain hypnotic control over the minds and bodies of men.

When I read the New Testament, I find that Jesus thoroughly understood disease, and he did not suppose that everyone who was ill was possessed of an evil spirit. You can read in Matthew of two or three occasions when from morning until evening Christ healed sick people, and you won't find a single case in which the healing was by the casting out of an evil spirit. There were hundreds and hundreds of healings, and in none of them did he suppose that the trouble was an evil spirit, possessing the person. As a matter of fact, we can almost count on the fingers of one hand all of the instances in which he diagnosed the trouble as the person being in the

possession of an evil spirit and then healing that person by the casting out of that spirit. He healed blindness, deafness, palsy, leprosy, and all manner of diseases without casting out devils. Therefore, one who supposes that he was subject to the social feeling of his day—that illnesses were due to evil spirits possessing people—has never thoroughly analyzed the healings which Jesus performed.

We might get a bit out of patience sometimes when we find a teacher who does not believe that devils exist, when the scriptures are so clear in regard to them. What we are asking of teachers is that they teach the New Testament as it is.

When we come to the miracles, what do we do with them? I could show you many books which men have written about the New Testament in which the writers, when they come to the feeding of the five thousand with the few loaves and the few fishes, have this explanation: that Jesus was so potent as a speaker, he so stirred his followers, that when he told his apostles to take the few loaves and fishes they had and to distribute them as far as they would go to the people, others catching the spirit of giving, brought forth their lunches and distributed them to their neighbors, and all were fed. That's a wonderful thought to instil in the hearts of people—the desire to share. But what does it do with the power of the Lord? It rationalizes it away.

One authority on the New Testament wrote regarding this miracle, that Jesus had such power over the minds of his followers that they forgot they were hungry, and that a mere crumb from the loaves and fishes seemed to suffice.

I do not know how Jesus performed his miracles, only that he had the power to do them. I do not know how he turned water into wine. I do know that a Dutch scientist turned lead into gold by breaking lead down to its smaller component parts and rebuilding them chemically in a new pattern because he had discovered the basic truth that the

foundation particles of materials, the protons and neutrons and electrons, are all alike. You form them in a certain pattern, and they become wood; in another pattern they become steel; in another pattern they become gold. The process for producing gold was a bit costly, but the scientist found a basic truth in the world of physics, and someday, when we understand it further, we might understand how water and wine can be made up from the same small components. But if we wait in teaching the miracles of Jesus until we come to an understanding, I think we won't teach them in this life.

A miracle still requires faith. We have not reached an age when we can do away with faith. We recall the Apostle Thomas, who, when told that Jesus had been resurrected, said that he would not believe until he felt Christ's body and saw the holes in his hands and in his feet. When Jesus, a week later, appeared unto the twelve, he told Thomas to come and handle him and see. Then Thomas believed, for it is easy to believe when you can see. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.) Why? By faith we are enriched with many truths that other-

NEW CAR BUG

BY IDA M. PARDEE

The set of instructions makes everything clear—Which buttons do what to which high-powered gear;

Just how to maneuver, reverse, and advance it: It's all very clear—except how to finance it!

wise could not be ours.

The miracles become important to us if we can believe them without understanding them. They are a loss to us if we have to perform them ourselves before we can believe. Let us not fall into the category of those who believe that "God can do if man can do," but doubt that he can do anything we have not demonstrated. Yet that feeling is prevalent in the world, and it belittles our Lord.

We have those who doubt that Jesus organized the Church, despite the fact that he chose the twelve and ordained them, chose seventies and sent them forth to preach, despite the fact that he himself was baptized, despite the fact that he and the twelve baptized others into the Church. A person who reads the New Testament and says that Jesus never organ-

ized a Church is blind to the facts. Certainly, he is ignorant of the priesthood of the Lord and Master; the position of the apostles and the seventies.

In our study should we read books about the New Testament? We should read widely, but we should also read well. There is much that learned men can tell us about the climate of Palestine, about the customs of the people, about the nature of the homes, about the meaning of many words; but I hope that we realize they cannot teach us very much about the doctrines of the kingdom, and we ought not to be misled by what they say and write. We are a fortunate people in that the Lord has preserved for us and given to us through his Prophet Joseph Smith additional scriptures that have a bearing upon the doctrines of our Lord and Master. It was intended of our Father in heaven that we read these as well as the Bible, letting each complement the other and bring us to understanding.

While we may be teaching the New Testament in class, and the New Testament may be all that our students are reading each day, especially when they are getting credit for the course, we, as teachers, ought to be aware of everything that is contributed by the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price to a better

understanding, aiding us to guide the student to a correct comprehension of what he reads. We can do this without reading from the Book of Mormon or the Doctrine and Covenants in class. We should understand that when we teach the New Testament properly that we are teaching the doctrines of the Church. I am sure that we are the only people under heaven who are teaching the New Testament properly; the only ones who are teaching it in a non-sectarian fashion. We want our students to be so familiar with it that they can go into the mission field with understanding and confidence, knowing what the Bible teaches about the ordinances of the Church, the organization of the Church, the atonement of the Lord and Savior. Sometimes their contacts become amazed when they find they have not been

reading their New Testament correctly. We hope that our teachers will have their students memorize all those passages in the New Testament which our mission presidents want them to have in the field. *There is no reason why a student when through with a study of the New Testament should not be able to quote scores of passages, line by line—the passages which are most successful in interesting people in the mission field in the gospel of Jesus Christ.*

Let us talk about the New Testament parables for a moment. I have sat in New Testament classes more than once and found the teacher interpreting a parable according to some biblical scholar. Dr. Butterick, for example, in his book *The Parables of Jesus*, has done a commendable job with the information he had, but if we take his interpretation of the Ten Virgins, the five wise and the five foolish ones, we will find he is in error. How do I know he is in error? Because he who gave the parable explained

it to Joseph Smith, and this explanation is contained in the Doctrine and Covenants. We would be foolish to teach this particular parable if we do not know how Jesus himself explained it and what he meant.

We learn as we go through the New Testament that often at night

the apostles said to Jesus, "What did you mean today by this story or this parable that you told," and he explained it to them; therefore, we have both the parable and the explanation in the New Testament. This is wonderful, for we have comparative unity in the Christian world on those particular parables.

But there are many parables not explained in the New Testament which are explained in the Doctrine and Covenants: the parable of the laborers in the vineyard, the parable of the olive tree, the parable of the judgments, and the parable of the sword. They can be easily found because they are in the index and concordance of that volume. It is not necessary that we be great students of the Doctrine and Covenants to find them quickly. In addition, some of the parables are explained (Continued on page 340)

STILL WET

BY ANNIE LAURIE VON TUNGELN

"Wet Paint," the sign proclaims.
Those words are only bait;
Some force in man innate
Is skeptic to such claims—
He must investigate.



1. Ja, Neni, poc
rých rodičů a pr
dosti poučen ve
svého otce; a třel
kusil ve svých
polu, bděla nad
přece jenom mil
elikož isem obdr

ARMENIAN, 1937

1. Ja, Neni, poc
rých rodičů a pr
dosti poučen ve
svého otce; a třel
kusil ve svých
polu, bděla nad
přece jenom mil
elikož isem obdr

CZECHOSLOVAKIAN, 1933

GAN fy mod i,
nysgu ryw gy
rweled llawer
lerbyn llafr f
redi cael gwyl
an hyny yr w
lyddiau; ie, y

WELSH, 1852

1. O a'u o Nifa
pina ai teisi i le p
naga e tele i o'u
i o'u aso uma; i
na mea lilo a le
ea sa fai i o'u as
Loe, ou te fai

SAMOAN, 1903

g, Nephi
rföre un
sett st
r jag v
fter so
och hem

SWEDISH, 1878

1. IK, NEPHI
alle de leering
rende mijn lever
rijkelijk gezeg
nt Hij heeft mij
nen. Het is da

TURKISH, 1906

Io, NEFI, essei
alquanto istru
mio; ed aven
miei giorni—n
lal Signore p
una grande co
ercio Io fo qu

ITALIAN, 1852

1. IK, NEPHI
alle de leering
rende mijn lever
rijkelijk gezeg
nt Hij heeft mij
nen. Het is da

DUTCH, 1890

1. Nephi
to'u ra
hana—
ahana;
phonu o

MAITIAN, 1904

1. ko Niwhai,
au i akona ai
pa; a i kite a
otira kua at
ae ra, i a ai
mea ngaro o t
itubinga mo

MAORI, 1889

OWAU, O NEPAI
la au i na mea o
ia he nui i ko'u m
u i na la o'u a pa
maikai a me na
mooolelo o na me

HAWAIIAN, 1855

1. Yo, Neni, na
en la ciencia de mi
todos los dias de n
favorecido por el
habiendo poseido
de los misterios de
echos de mi vida;
2. Si lo que has

SPANISH, 1886



WHICH TRANSLATION DID YOUR ANCESTORS READ?

I, NEPHI, having been
was taught somewhat in
having seen many afflicti
theless, having been high
yea, having had a great
mysteries of God, there
things in my days: yea, I

ENGLISH, 1830

Moi, Néphî, né de
science de mon père,
ours de ma vie; néa
urs sur tous mes jou
é et ses mystères; o
s de ma vie; et je fa
qui est la science

FRENCH, 1852

Ich, Nephi, war
Gelehrsamkeit meines
in meinen Tagen
it über mich gewaltet
und den Geheimnisse
ht über mein Verfahr
in der Sprache mein

GERMAN, 1852

From that day in March 1830 when the copies of the Book of Mormon came from the press in Palmyra, New York, Mormonism's best missionary has been marching with the elders, presenting the glorious message of the restored gospel, brightening the lives of those who heed and become part of the great brotherhood that is the Church.

The "parade" of the host of languages into which it has been printed reads like this: English 1830, Danish 1851, German, French, Italian, Welsh, all in 1852; Hawaiian 1855, Swedish 1878, Spanish 1886, Maori 1889, Dutch 1890, Samoan 1903, Tahitian 1904, Turkish 1906, Japanese 1909, Czechoslovakian 1933, Armenian 1937, Portuguese 1939, Tongan 1945, Norwegian 1950, Finnish 1954.

The first lines from First Nephi, together with the year of publication in some of these languages make up the illustration for these pages.

The word is that the book of Third Nephi is soon to be printed in Chinese and Korean, with the full Book of Mormon to follow.

The book was also published in the Deseret Alphabet in 1869; and in Braille in 1936.

It has also been translated but not printed in Hindoostani, Greek, Bulgarian, Russian, Hungarian, Hebrew, Serbo-Croatian (Yugoslavian), and Filipino. An Arabic translation has also been commenced.

Reports show that the Church printed 475,000 missionary copies of the Book of Mormon in 1960 (nearly twice the number of copies printed in 1955). Add to this the library and "Bible paper" copies, and some of the foreign language copies printed elsewhere in the world, and it comes to more than a hundredfold the original printing in 1830 of 5,000 copies paid for by Martin Harris, which supplied the Church for some time. The second edition of the book was printed in 1837 at Kirtland, Ohio.

HOW CAN I
INTEREST MY
NONMEMBER AND
INACTIVE LOVED-
ONES
IN THE
CHURCH?



BY GEORGE E.
WATKINS
FORMER
PRESIDENT,
N.Y. STAKE
MISSION

"My son lives just four blocks from the chapel but has never been inside"; "My brother has lost his testimony and is sending his children to a nondenominational Sunday School"; "How can I interest my nonmember wife?" These problems are some of the most heart-rending that confront Latter-day Saints. They are of deep concern to every adult member of the Church who has a testimony of the divinity of this work. At the same time, the problems offer vast potential, and even modest success is usually accompanied by profound joy and satisfaction.

To consider the problem in detail, let us divide it into several areas: First, loved ones and relatives with whom we are not closely associated. Among these would be sons and daughters away from home, cousins, uncles, aunts, brothers, sisters, etc. In many cases, these are disinterested people. There are very limited steps that can be taken in the interest of these persons. First and foremost, we remember them unceasingly in our prayers. Fasting can also be of assistance.

We must take every opportunity to maintain contact with them. Correspond with them regularly. Do not fail to write. In discreet ways let them know of the satisfaction that comes to you through your activity in the Church. Visit them on every possible occasion, even if this dictates how your vacation will be spent. Urge all of the family to do likewise, but you take the initiative! Do everything possible to maintain a family consciousness. Plan reunions and other family get-togethers. It would be well to make sure that The Improvement Era is in their home. If a son and a daughter, manifest your love and loyalty to them, but do not fail to let them know of your expectations. I can testify that a mother's expectations have had a very tempering influence on the life of this man. Write or call the bishop or branch president in the area in which your loved one lives, or if the relative is a nonmember, make sure that the name is sent to the proper mission authorities. If the person feels vindictive, do not take offense. Let every contact tend to temper the attitude of your relative. Do not give up. Continue to pray. Draw close to him during periods of discouragement and sorrow, and let him know of the comfort and satisfaction that only the gospel can bring.

Let us now consider the case of very close loved ones with whom we live, nonmembers in this case—husbands and wives who are not antagonistic but who have not as yet joined the Church. I have often heard LDS men and women say of their spouses, "We are not of the same religious belief, but because of the respect we bear for each other we do not try to impose our faiths on each other." Here the approach is so very clear. You must teach him! Do not hesitate to enlist the aid of your local (Continued on page 358)

The Magic of May






CHUCK BREN, CHRISTI GREEN,
GARDEN GROVE, CALIFORNIA
PHOTO: ROBERT PERINE

The Era of Youth

MAY 1961

Marion D. Hanks, Editor;
Elaine Cannon, Associate Editor

THERE'S MAGIC IN MAY IF YOU . . . rediscover walking. Do some cozy talking. Make a Find a friend. Stage a party (on your own time) for the tots you tend. Walk on clover. Make a hit with  the "chef" bit. Find a new  star constellation. Learn the Play follow the leader with all the old crowd. Memorize scripture.  Recite it aloud. Go climb a high hill and then for a real thrill



"God has made all men to be happy."—Epictetus

.....take a lofty

Here is a tantalizing thought for a timorous teen in the magic month of May: BE HAPPY!


"Ah, yes," you say, "BE HAPPY! But how? What is happiness? Where is happiness?"

Happiness is at your fingertips. It is all around you. It is within you. Happiness is like the old man's spectacles which he cannot find. It is perching right there on the end of your nose, or sitting out of sight on your forehead, or there by your side at arm's reach.

Rudyard Kipling left a great thought. He said,

The best thing, I suppose,
That a man can do for his land,
Is the thing that lies under his nose,
With the tools that lie under his hand.



May basket –  such a gay task it could become traditional; should be unconditional.



(barefoot?) Play “Annie’s Eye Over!” Start to knit.



Improve your wit.

shag, the dance sensation. Invite your mother to a tea. Fly a kite. Go see the sea.

Mount butterflies and label ‘em.



Make daisy chains



and model ‘em.

look at life

And so is the best thing one can do for his Church, his community, his neighborhood, his family, for himself. The scenes and seeds and sites of real joy or contribution or service are not in some far distant place or in some other circumstance. “Happy Valley” is not over the hill or down the road.

Would you be happy? Build firm foundations of faith. Look around you—at life, at the goodness in your fellow men, at the graciousness of your Heavenly Father and the marvelous works of his creative hand and the inspiration of his high and holy purposes for you and all men.

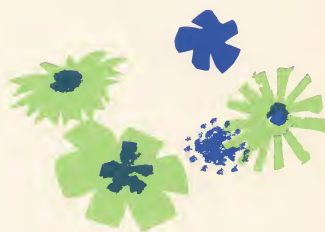
Consider your present blessings. Which of them would you give up? How much would you yearn for them, and what would you do to get them if you did not have them?

Do your best at the task at hand. Plan and prepare for work to do that will be meaningful and congenial for you. Find happiness by loving and serving others, earnestly and unselfishly. Accept yourself as you are, but be your better self and move in the direction of your best self. Be wholesome. Be good. Make happy memories and cultivate a clear conscience by doing things that will be good to remember and refraining from word and act and thought that will not be good to remember. Be courteous and kind and gentle to all. Insist on being happy. Said Abraham Lincoln, “No man is happy who does not think himself so.”

You see! Happiness is within you and around you. It lies under your hand.

God wants you to find it, enjoy it, and share it.

BY MARION D. HANKS



Leave the disappearing



ART: VIRGINIA SARGENT

act to the magicians

Are you a "now-we-see-you-now-we-don't" type of teen? Are there places you've promised to be—and weren't? Are there things you've promised to do—and didn't? Promised? Yes, promised—promised your parents or others in the family; promised your friends or your classmates; promised your bishop or your teachers; promised your Heavenly Father or even yourself.

You can't enter the priesthood of God or advance in it, without making promises. You can't honestly enter school without assenting (which is a form of promise) to the rules and obligations of that school. Each time you pray to your Heavenly Father you are, in a way, promising. Every morning, as you open your eyes and heart to a new day you are, in a sense, promising yourself to recognize and use its opportunities.

Ask yourself if you have ever:

Promised to be at a work party—decorating the hall, thinning the beets, picking the welfare produce, raking the ward lawn, setting up chairs, or any one of several other projects requiring many helpful hands but where only a few showed up, and you were NOT among the few?

Accepted hospitality of a friend and then walked out on the party during game time, seeking your own diversion with your favorite date?

Told your parents you were going to MIA or Sacra-

ment meeting and then slipped out right after opening exercises?

Agreed to a certain rehearsal time and then failed to show without notifying the others?

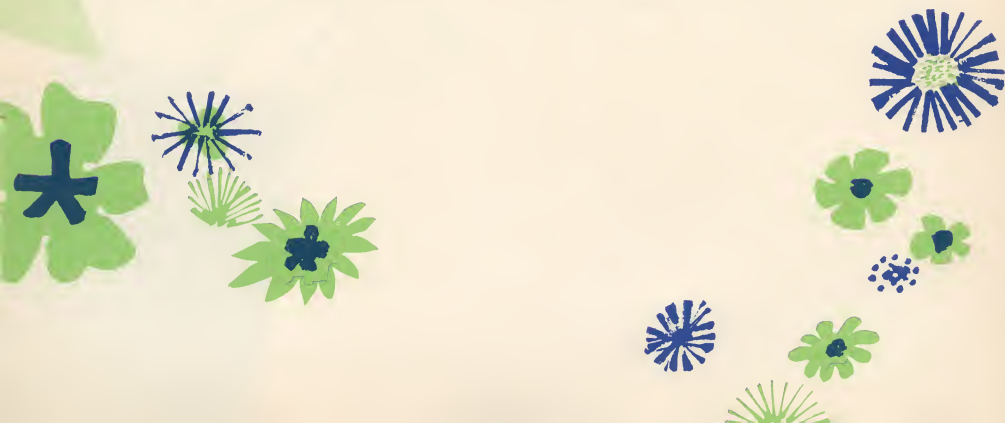
Kept a family member waiting in vain because you forgot to pick him up when you took the family car?

Suddenly buried yourself behind homework or escaped to a friend's house just when it's time for household chores to be done?

In other words, do your "want-to-do's" get preference over your "ought-to-do's"? If they do, you're in for a hard time. Soften it with excuses, cushion it with false justification, the truth still remains that if others can't count on you, you can't count on yourself. What's left for you is a weighted conscience and another sledge hammer swing into the bad habit groove.

On the other hand, success, happiness, and even salvation may be a simple matter of being prepared and in the right place at the right time . . . being "where you oughta be when you oughta be there," as they're phrasing it around MIA these days. Opportunity, good luck, and the approval of our Heavenly Father all favor those who are disciplined and dependable, ready and willing, "present and accounted for."

BY EMILY H. BENNETT
FIRST COUNSELOR, GENERAL
PRESIDENCY, YWMA





The tricks up your sleeve for being the "host or hostess with the mostest" may vary from juggling stunts (translation: clever ways of changing partners—such as choosing a nose through a hole in a sheet!) to anti-guillotine gimmicks (translation: keeping your head when all around you seem to be losing theirs).

But tricks there must be, however cleverly disguised. A good party doesn't just happen. It takes plotting and planning and practice just as a magician's most deceiving act. It may look easy, but there is more to it than meets the eye.



tricks
up your
sleeve



Whipping up a cool concoction at the drop of an invitation should be easier for you girls than bubbling water in a beaker is for the magic man. So when the party is at your house, plan on having fun with food. Spread out the supplies for a do-it-yourself affair. Could be pancakes, poor boys', or pizza; could be sundaes, sandwiches, or salads; could be fish 'n fries, donuts, or dagwoods. By the time you've made it, eaten it, and cleaned up, a wonderful time has been had by all.

A boy on the other hand, may lose his head around a certain girl, but he might also lose the girl if he

doesn't take a turn at entertaining at home. A constant diet of movies is tiresome, besides expensive. Use your initiative and play host with games and gags. Assign each guest to bring his favorite group or table game, record, or reading. Get ideas from the library for simple magic tricks the crowd can try. Set up your own musical quiz with records.

The sheer sorcery in these party plans is that all the teens will get in on the act. It isn't a one-man or one-woman show. Just remember that tricks up your sleeve aren't worth a thing, unless you use them.

BY ELAINE CANNON

"... retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

(D&C 88:124.)

Adequate sleep and rest are absolutely necessary for mental alertness and for keeping the body's resistance to infections at its best.

"An angry man stirreth up strife, and a furious man aboundeth in transgression."

(Prov. 29:22.)

Anger is an emotion which increases the flow of adrenalin, which increases the blood pressure and pulse and makes a person less capable of using his best judgment mentally and impairs his physical responses. This may result in extremely serious consequences and at the very least makes one lose dignity and composure and the respect of others.

"All grain is ordained for the use of man... to be the staff of life...
"... all wholesome herbs God hath ordained for the constitution, nature, and use of man—
"... as also the fruit of the vine... whether in the ground or above the ground."

(D&C 89:14, 10, 16.)

Grain, fruits, and vegetables should be included in the daily diet. They help keep the body in good health and are valuable in helping a serious skin problem among growing boys and girls. Acne (or pimples) is an embarrassing condition aggravated by a diet which includes too much rich food, containing a high percentage of fats and sugars.

"And again, hot drinks are not for the body or belly." (Ibid., 89:9.)
(This has been interpreted as meaning especially tea and coffee.)

Tea and coffee contain a drug, caffeine, which is a strong stimulant to the central nervous system. Their use is like whipping the body and the mind and is followed inevitably by a reaction of nervousness, insomnia, and excess bodily fatigue.

"... tobacco is not for the body, neither for the belly, and is not good for man." (Ibid., 89:8.)

Tobacco causes cancer of the mouth, larynx, and lung; it increases the incidence of disease of the heart and blood vessels, and aggravates some types of stomach disorders.

"... Inasmuch as any man drinketh wine or strong drink among you, it is not good... strong drinks are not for the belly, but for the washing of your bodies. (Ibid., 89:5, 7.)

There are two main problems associated with the use of alcohol:
1. One who drinks may become addicted and become a chronic alcoholic or compulsive drinker. 2. Alcohol is a depressant drug, not a stimulant, and even a small amount causes some dullness of the nervous system. Reflex time is slowed and judgment impaired. This may cause an individual to commit an anti-social, illegal, or immoral act while under its influence.

Most marvelous

Ours is an age of marvelous inventions. With great ingenuity man has developed miraculous things—television, jet-propelled craft, artificial satellites, life-saving drugs—which would have been considered impossible only a few years ago. Yet none of these wonders is even in the same league with the human body which God created for us.

Consider the intricacies of the nervous system with its reflexes and conscious thought-processes; the continuous beating of the heart; the digestive organs' conversion of all types of food into body tissue or energy. This wonderful, complicated structure was designed by our Father in heaven to house our spirits and to make it possible for us to live on this mortal earth.

After receiving this body—the temple for our spirit—it is our obligation to give it proper care, to do nothing to injure it. It is a form of immorality deliberately to take anything into it which will be harmful to it or to abuse it by excesses. The Lord has given us advice on the care of the body without going into detail about the reasons, but modern medical research has added much to our knowledge. Divine counsel and scientific inquiry combine to teach us how to live to be well.

Do you want to be happy? Of course! Everyone has this as a goal. Then give your body the kind of care which will help it to stay healthy so your mortal life will not be made miserable and painful by self-inflicted disease.

"... for the temple of God is holy, which temple ye are." (1 Cor. 3:17.)

BY RICHARD S. TANNER, M.D.
BISHOP, YALE WARD, BONNEVILLE STAKE
FORMER MEMBER, YMIA GENERAL BOARD

of all..the miracle of you



JORLI PERINE, JERRY MUIR, LAGUNA BEACH, CALIFORNIA
PHOTO: ROBERT PERINE



BRYAN HARDY · SHARON CLURENST · PAUL LAKE COLE
PHOTO: ERNEST WITTKO

How to raise a roof

(A building fund can be fun for teens with a little madness in their methods. Herewith some ideas to help you do your share.)

1. **BUY A BRICK:** Round up a pile of used ones. Scrub them, paint them dark colors. Use bits of felt, rickrack, beads, decals for gay decor. Sell them for door stops, book ends, paperweights, shelf brackets.

2. **BOTTLE BANKS:** each teen decorates his/her own and starts saving. Deadline day brings a party for all, prizes for some . . . like the one with the most nickels vintage 1932, the one with the cleverest bottle, the wildest, the prettiest.

3. **WHAT'S IN A NAME:** Money, that's what! Teens pay for the chance of signing a patch on a friendship quilt. Stage a quilting bee and under the helpful hands of the Relief Society, finish the quilt for presentation to the bishop or Primary Children's Hospital.

4. **SHINE 'EM UP:** Shoes, silver, windows, cars. The rub in this one—you furnish the polish and energy. Members pay for your services.





FASHION DATA BY YVONNE MERRILL

MARTHA YOUNG, DOUGLAS BOWERS, LESLIE MEADOWS, SALT LAKE CITY
PHOTO: WALLACE KASTELER

Not Rabbits

... in hats these sprightly spring days, but teens!

Boys and girls alike are working magic with their wardrobes by teaming frankly fun hats with play clothes and properly proper hats with Sunday-go-to-meeting attire.

High style and high dimensioned hats have caught on with the girls. Some sprout their own flowers; some are fringed or bow bedecked. Some have a feather or even a fabulous fake bird for a whimsical accent. But all are colorful, unusual, young in mood. "THE FLOWERS THAT BLOOM in the May, Tra, la," could be symbolic to you. If you'd care to give it a whirl, here are some things to consider: VIOLETS have been described as shy. But they've braved many a storm and managed to look good while doing it. How about you?

There are umpteen different varieties of the ROSE —each lovely in its own special way. Take inspiration. Know your own type and be the best of it, not a poor copy of someone else.

LILACS perfume the air, faintly and sweetly. How about you?

Tiptoeing through the TULIPS may not be this generation's idea of a good time, but it's a hint to tread lightly and with some respect wherever there is evidence of beauty . . a girl, a garden, a glowing scene.

DAFFODILS have a certain delightful restraint. They depend on crisp color and classic simplicity for attention getting. They're the epitome of understatement. How about you?

MIX ONE MAY EVENING . . . (its essence of blooms, its mellow twilight, its mildness and nostalgia) with the right combination of people and place and good talk. Add all the lessons you've learned from the Era of Youth. Garnish lightly with your best personality traits. Yield: a time to remember. Serve proudly with a quiet conscience.

MAY'S MAGIC . . . which we've been chattering about in this issue, can cast a spell on many phases of your life if you sharpen up your manners. Social know-how gives you poise, saves embarrassing moments, smoothes ruffled feelings, impresses, pleases, delights. Worth working for, h'm, whether you're a Boy Scout or a missionary, a Beehive girl or her teacher!



I'd like to know

Question: I have some friends who say that to believe in one true church is intolerant and unchristian. They say that there are many roads to heaven. How do we answer them?

Answer: The argument of your friends is itself not Christian, in the true meaning of that word. Christ taught the opposite of what they are saying. He himself did not represent the kind of "tolerance" they talk about.

Consider these facts:

1. There is much confusion in the religious world, among churches, and within different sects. There are hundreds of "Christian" churches.

2. God is not the author of confusion, nor can he be pleased with it. Confusion is the product of error or lack of understanding. Christ taught and prayed for unity among his disciples and all who should believe on him through them. Said Paul: "One Lord, one faith, one baptism, One God and Father of all." (Eph. 4:5-6.)

3. Confusion prevails because men would "not endure sound doctrine," but have turned to their own ways, or followed false teachers.

4. Christ taught:

"Enter ye in at the strait gate: for wide is the gate

and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

And again,

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Ibid., 7:21.)

5. It is not enough to be sincere. We must be sincere and right. Paul was sincere when he persecuted the Christians. He had to turn from his erroneous ways. Men's beliefs do not affect the truth or falsity of a principle. We must follow God's way.

Hear Jesus:

"... in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:7.)

6. It is the personal obligation of every Christian to find the truth for himself, through search, service, prayer, and reverence, and, having found it, to live by it.—M. D. H.

CONQUER THE DARKNESS

BY MARION D. HANKS
OF THE FIRST COUNCIL
OF THE SEVENTY



"... I beheld myself that I was in a dark and dreary waste.

"And after I had traveled for the space of many hours in darkness, I began to pray unto the Lord that he would have mercy on me. . . ." (1 Nephi 8:7-8.)



The young man across the desk was earnestly seeking help. He was anticipating and preparing for a missionary call and had recently gone through the temple. This had been a marvelous experience for him, and he had rejoiced in it, but then darkness and difficulty and doubt began to assail him. Never had he been so tempted. It was as if the forces of evil were conspiring to keep him from his great commission to serve the Lord. Troubled, beleaguered, beset with self-criticism, he had come seeking help.

Many who have been called to important responsibilities in the Lord's Church could sympathize with the young man. Satan does not want the work of the kingdom to prosper. Individuals whose service-power and willingness to serve have brought them opportunities often seem to be targets for the concentrated elements of opposition. It has apparently been this way as long as men have been free to choose and responsible for deciding to which of these great forces they would give their lives and loyalties.

It is recorded in the Book of Mormon that Father Lehi had a vision in which he saw the tree of life, which was a representation of the love of God. He knew that the fruit of that tree was "desirable to make one happy," the sweetest and most important fruit of life and eternity, and he was anxious to reach and partake of it. Before he could realize this blessing, however, he was required to pass through a "dark and dreary waste," traveling "for the space of many hours in darkness." Earnestly praying to the Lord, holding fast to the iron rod which was the word of God, resisting the "temptations of the devil" and the mockery of the proud and cynical, Lehi overcame the darkness and found the light. Only

then did he taste the inspiration, the soul-filling joy of the love of God.

It is likely that all who have effectively served the Lord have had to travel "for the space of many hours in darkness." The story of Joseph Smith is perhaps best known. As he knelt in prayer, seeking light and knowledge, he was "seized upon by some power" which overcame him. "Thick darkness" gathered around him, and it seemed to him for a time as if he were "doomed to sudden destruction." But he fought and prayed, and after a time the darkness was dispelled, the light shone, and the magnificent visitation followed.

The sons of Mosiah completed a marvelous mission to the Lamanites, but found success only after "... many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much labor in the spirit." (Alma 17:5.) Nephi, desiring to rejoice in the "great goodness of the Lord," was "encompassed about, because of the temptations and the sins" which beset him. (2 Nephi 4:17-18.)

As to those great prophets—mighty men of God—came the need to struggle against the forces of darkness so does it come to each who seeks to do well and to serve the Lord. Humble though our calling may seem, to succeed in it we must overcome evil, pass through the "dark and dreary waste," battle the "temptations and sins which do so easily beset" us. To us is the assurance given, as it was to them, that through desire, faith, determination, and devotion; and through sincere prayer and earnest effort, we can conquer the darkness and "walk in the light."



The Flower of Salt Lake

BY BERNICE GIBBS ANDERSON

They called her the *Sally*, but her real name was the *Salicornia*, or *Flower of Salt Lake*. She was the chief means of transportation and the pride of Stansbury's men on their exploration and survey of the Great Salt Lake in 1849-50. She was built near the Jordan River, west of Salt Lake City, with considerable difficulty, for every stick of timber used in construction had to be brought from the canyons of the mountains, while the planking, although of the best material the country afforded, was so liable to split and crack that it was totally unfit for the purpose. She rode high

in the briny waters as did all other boats, but there were times when the whole party had to drag her through the shallow waters bordering the mud-flats of the lake until they felt like leaving her there and abandoning the survey.

Captain Howard Stansbury of the Corps of Topographical Engineers of the US War Department was ordered west on April 11, 1849 to head an expedition to make a survey of the Great Salt Lake and explore its valley. Because of the heavy demand for teams and wagons at Fort Leavenworth and the heavy drain upon supplies, owing to the gold rush, he was detained while supplies and teams were obtained from Kansas City, hence it was the 31st of May before he finally began his journey. Even then, the cholera was raging and his assistant, Lt. Gunnison, was so ill that his bed had to be placed in a spring wagon so the party could proceed. There were in all: eighteen men, five wagons, and forty-six horses and mules.

Extracts from Stansbury's daily journal give an interesting picture of the trail which thousands had



already braved, either in search of a new home in Oregon or Utah or that more alluring place holding the glittering treasures of California. As they progressed the country became destitute of trees, and there rose to meet them "the bald, naked prairie, with sweeping undulations of the surface, as if a heavy ground-swell of the ocean had been suddenly arrested and converted by the wand of some enchanter, into fixed and solid rock."

The freshly made graves, one of them torn open by the wolves; the immense herds of buffalo, the many over-loaded wagons of immigrants abandoning food, boxes, bonnets, trunks, and innumerable pieces of household furniture, are all described by him. And the 4th of July was celebrated with a day's rest in camp and a salute fired morning and evening. The party was camped on the South Fork of the Platte and, having observed some Indian lodges across the river, Stansbury, accompanied by five or six of his men, decided to pay them a visit. The river at this point was about a mile in width and

full of quicksand, but after a struggle the men reached the opposite bank and proceeded to the lodges. The five lodges, pitched upon the open prairie, appeared deserted. Inside they found the bodies of nine Sioux wrapped in buffalo robes with all their belongings piled around them. A short distance away was a small lodge containing the body of a young Indian girl of sixteen or eighteen years, richly dressed in leggings of fine scarlet cloth, elaborately ornamented, a new pair of moccasins, beautifully worked with porcupine quills, was on her feet, and her body was wrapped in two superb buffalo robes, which had been worked like the moccasins. Later Stansbury learned that they had all died of the dread cholera, and the girl, having been considered past recovery, had been enclosed in the lodge alive and abandoned to her fate. Later some white men had approached, and even as the girl had raised her head to look at them, had turned away with a heartlessness that disgraces human nature and left her alone to die, making no effort

to aid her.

Reaching Fort Bridger on the 11th of August, Stansbury sent his main party along the Mormon trail to Salt Lake City. And being desirous of finding a shorter route to the junction of the two California trails on the Humboldt or Mary's River, he tried to find a new route to the head of the Great Salt Lake or to the point where the Bear River enters its basin through the Wasatch range from Cache Valley, the Fort Hall road, which was the original Oregon Trail, bearing north by nearly two degrees, consequently lengthening the trip. He was guided through the mountains to Ogden's Hole (presently Huntsville Valley) by Jim Bridger, but they failed to find a suitable route which wagons could travel.

Going to Salt Lake City, Stansbury, having heard that the Mormons intended to oppose his survey because they feared the government, intended to drive them from even this wilderness. He visited Brigham Young, and having assured him that no harm was intended to the Saints, secured his goodwill and co-operation, for without the aid of the Mormon people in supplying his party, the survey could not be completed. Stansbury expressed the highest regard for the great Mormon leader and his people, stating that they were rendered almost desperate by the wrongs and persecutions they had suffered in Illinois and Missouri. Having fled to these far distant wilds, they now supposed themselves to be followed up by the government to be driven from this solitary spot where they had hoped to set up their dwellings in peace. The pledge of assistance was faithfully fulfilled, and the warm interest and efficient aid rendered both in the personal welfare of the party and in the survey are acknowledged in Stansbury's report.

Leaving some of his party in Salt Lake City, Stansbury proceeded north to Fort Hall on the Snake River, north of Pocatello, Idaho. Here he picked up his supply train and returned to Bear River Ford. He made an exploration of Cache Valley. At the ford he rejoined his party, sent the provision train south along the emigrant road on the east side of the lake, with orders to report to Lt. Gunnison at Salt Lake City. He kept four men and sixteen mules with him and set off without a guide on a reconnaissance trip around the north, the west, and southern shores of the Great Salt Lake, which no party of white men had ever made before.

Suffering many hardships from lack of water on the hot, dry salt deserts, he finally arrived southward at the springs along the east side of Pilot Peak, a landmark on the Utah-Nevada line, where they rested before turning eastward across the seventy-mile desert, or Hasting's Cutoff, as it was then known. The

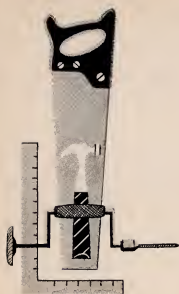
route from Salt Lake City to this point was first taken by Colonel Frémont in 1845. A year later it was followed by the tragic Donner party, which became belated in crossing the Sierra Nevada Mountains. Half of them perished at Donner's Lake and the rest were reduced to the revolting necessity of eating their dead comrades before they were rescued by a relief force from Sutter's Fort.

Out on a salty mud plain, as Stansbury traveled eastward through the night, he passed five wagons and one cart that had been stuck fast in the mud and abandoned by members of the Donner party, who, fearful of perishing themselves in this inhospitable waste, had left great quantities of excellent clothing, tool-chests, trunks, books, medicines, and household articles which had been brought thousands of miles and which were now strewn over the plain. The carcasses of their oxen, having died of thirst, lay on the ground, and the moon, shining through a mass of dark and threatening clouds, lent an eerie appearance to the desolate scene.

Early rains had turned the salt flats into a sea of mud through which the party dragged themselves laboriously across the seventy-mile desert to the eastern ridge of mountains, where they passed an emigrant "cache" which had been robbed and its contents scattered. They also found twelve ox yokes lying in a heap on the ground. They probably belonged to the oxen of James Reed of the Donner party, whose men had tried to drive their thirst-crazed animals to water, but having failed, the oxen bolted in all directions into the desert night and were never seen again.

Stansbury's party finally reached Salt Lake City, exhausted and weary, having spent nineteen days on the trip around the lake shore from the Bear River Ford and being the first party of white men to succeed in making the entire circuit of the lake by land. They spent the winter (1849-50) on the Bear River enjoying the hospitality of the Mormon people and making preparations for their impending survey of the lake by water.

In the spring the *Salty* was launched on the Jordan River, and after considerable loading and unloading and dragging through mud bars, she finally floated free on the waters of the Salt Lake. Although by no means a clipper, she moved along with sails set merrily to the breeze, and her crew was conscious of the fact that no craft that large had ever floated upon these solitary waters. A small skiff was towed alongside, which proved to be one of the most valuable additions to the expedition. The services of Albert Carrington of Salt Lake City as a guide had been secured since he had spent considerable time on the lake the previous summer. (Continued on page 330)



After many days it shall return to you

BY ALVIN D. DAY

An LDS chapel was to be built in a northern California town. The members of the branch there had been looking forward to this time since six years before when a little old woman, who was one of the most faithful of converts, had handed the branch president five dollars and asked that it be used to start a building fund for a branch chapel. From this small beginning the fund grew as did the branch.

Now that the time had arrived to start construction of their Church home, the members of the branch presidency and building committee were determined that nothing should happen to delay the speedy completion of it; so they proceeded to consult the building trade unions. They explained to the union officials that they were not asking for donations, although they would not refuse donations if they were offered; but that they wished to do their own work on the building as far as they could, that most of it would be donation work and much of it evening and Saturday work; and asked if there were any objection to union members working on the chapel at these times if they so desired.

No objection was made by any of the building trades unions until an LDS carpenter met with his union to discuss the matter with them. They did not like the idea of carpenter work being done on Saturday, as union carpenters are pledged not to work on Saturday—even for themselves, and they said they would prefer that the work be done on Sunday. However, as this was a church group; the union realized that they couldn't very well ask the church members to work on Sunday. It was finally decided that the union would make no objections to Church members doing their donation work whenever they wished.

Then Mr. C., a prominent member of the carpenter's union, asked which church it was that was to start a new building. He was informed that it was the Church of Jesus Christ of Latter-day Saints, or the one he probably knew as the "Mormon Church."

Mr. C.'s attitude changed, and he addressed the

entire group. "Brothers," he said, "I would like to tell all of you my experience with the Mormon Church." (He is one of the most respected members of the carpenters local union; and when he speaks, they listen. He is a delegate to the central labor council, and to their state conventions.) "A few years ago," he continued, "I was in Casper, Wyoming. The Mormons were remodeling their church building. They were doing it by donation work, and I helped them two days. They thanked me kindly and gave me a Book of Mormon.

"Sometime later I was working in Salt Lake City, and I took sick. I was staying in a hotel room and was full of misery. The weather was hot, and it seemed like I couldn't breathe. I opened my door, and a Mormon elder who was going through the hotel came in to see me, and when he found what condition I was in said he would report it to his bishop right away. A little later that bishop, who appeared to be a businessman, came to see me. He got me a good doctor, and I was soon back on my feet again. That Mormon bishop not only paid my doctor bill, but my hotel bill as well. Don't ever hesitate to help the Mormons, for you will never lose anything by it."

The building of the LDS chapel went ahead speedily with the enthusiastic help of the missionaries.

The townspeople were pleasantly surprised when the LDS members did not canvass the city for donations as other churches did when they built their buildings. Some of them said it was too large a building for so small a congregation, and it would put the LDS branch in debt for many years. There were several other churches in the city that had been in the process of building from five to ten years, and there was still a heavy debt on them. Many people were very much surprised when this LDS chapel was dedicated less than a year after construction started, and it was announced that the indebtedness was completely paid.

Prophet's Birthplace

(Continued from page 301)

committee, guided by Harold W. Burton, supervising architect of the Church and the designer of the present set of memorial buildings, along with Irvin T. Nelson, the Church landscape architect in charge of the birthplace ground, had made its extended reports and recommendations, the Authorities of the Church decided that the Memorial Cottage was to be torn down, and the whole birthplace premises—all but the spot where stands the Memorial Monument—were to undergo a complete transformation at an approximate cost of \$300,000.

Accordingly, during the years 1957 to 1960, architects, landscapers, contractors, masons, carpenters, and plumbers worked persistently, giving to this age-old, hilly birthplace district, a surprisingly new setting—both attractive and symmetrical, bidding thousands of visitors today to pause in admiration as they approach this secluded “Mormon Shrine,” hidden securely among the many wooded hills and dales of central Vermont. Since this sacred spot for the Mormons is doing honor to their great modern Prophet—one of the greatest that has ever lived upon this earth—the Church committee spared no means while beautifying the historic place, giving to it a genuine artistic touch, bound to win the hearts of its many visitors, coming by the thousands annually, for the highways are to be maintained the year around.

VIEWING THE BIRTHPLACE. As the cover picture shows, in the center background of the Prophet's birthplace, facing the southwest, with “Mirror Lake” playing its part on its size and beauty, stands one of the most admired granite shafts in the world. In fact, this great polished one-piece shaft is said to be unequalled. While the author of this article was studying geology at the University of Utah a few years ago, he and some other students, with the aid of the head of the department, made a study of granite monuments and polished shafts, but the records failed to show or even to mention a granite shaft that could be compared to the Joseph Smith Memorial. If there is such another shaft, all writers of

geological reference books and publishers of encyclopedias have failed to record it.

THE MONUMENT DESCRIBED. In the summer of 1905, Elder Junius F. Wells selected a small hill 87 feet northeast from the spot where the hearthstone was to rest in the Memorial Cottage. In the crown of this hill, he made an excavation by blasting out the solid rock, fourteen feet square and seven feet deep. Into this excavation he poured and mixed forty-five barrels of cement, thirty cubic yards of sand and gravel, and twenty cubic yards of boulders. Upon this concrete foundation he placed the first polished granite basestone, twelve feet square and twenty inches thick, weighing eight-

The chief part of human happiness is derived from the society of one's fellows and the formation of friendships.

—John Milton

een tons. The center of this stone, five feet square, had been cut out to facilitate handling. This space was then filled with concrete, except one foot square into which he placed a copper casket, containing books, records, portraits, coins, etc., as given in his report. (*Ibid.*, 27-28.)

Over this first stone rests the second base, nine feet square and two feet thick, weighing thirteen tons. Upon this stone stands the inscription die, which is six feet square at the bottom, and two inches less at the top, and is six feet two inches high, weighing nineteen tons, and is covered by a moulded cap seven feet four inches square by two feet six inches thick, weighing ten tons. Around this capstone in letters three inches high is the golden quotation from James 1:5, which scripture sent Joseph Smith into the woods to pray on that spring morning in 1820. On the opposite or northeast side in large, easy-to-read letters is a brief history of the Prophet and his accomplishments. The lines of the monument are squared with the old township lines, reports Elder Wells, running north 40 degrees 10 minutes east, which line was parallel with the front of

the memorial cottage. (*Ibid.*, p. 26.)

TWO COLONIAL BUILDINGS. Spreading southwest from the front of the monument are lawns and cement walks, broken by two sets of stone steps leading to the elevation of the monument base. Beyond the lawn and a low stone wall is the beautiful “Mirror Pool,” giving forth fascinating reflections from all sides—the majestic monument, the two attractive stone colonial style buildings, the bordering trees, and the green hills beyond. Eastward from this pool is the new Bureau of Information, having a well-equipped lecture hall, baptismal font, etc., with everything finished in early 19th century style, representing the period of the Prophet's birth. Attractively at the front of the hall and immediately before the well-designed fireplace rests the famous hearthstone, reset here, having been moved from its original resting place in the old memorial cottage. This historic stone today is viewed with intense interest by thousands, especially LDS visitors.

Above the mantle of the colonial fireplace are three lovely oil paintings by Lee Green Richards—Lucy Mack Smith, the Prophet's mother, is in the center; on her right is the picture of her son Joseph the Prophet, and on her left is the picture of her son Hyrum.

Westward across the fifty-foot reflection lake stands the rather stately, well-furnished, firmly built, six-roomed rock home of the director and his wife. Native Vermont slatestone furnished the rock for both attractive buildings which are covered with slate shingles, lending an air of a mountain setting to the artistically planned buildings and rock walls that fit so nicely into the landscape design. Southward of the pool, and upon a gentle hill, planted in a half circle, are thirty-eight blue spruce—one for each year of the Prophet's life. This selected enclosure will provide a Joseph Smith memorial amphitheater, excellent for outdoor evening pictures, sound lectures, and other programs.

The whole birthplace memorial, nestling secluded in the Green Hills of Vermont—an architectural dream come true—is visited yearly by thousands of tourists, who come from every state in the Union as well as foreign countries, is a restful, religious paradise, banked-in by varied

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native trees and attractive shrubbery of rare color and beauty.

After one fascinated visitor had spent some time viewing the Green Hills of Vermont from the memorial birthplace hills, he wrote that this historic district was an "isolated, quiet, lovely sylvan spot, surrounded by some of the most charming scenery of the Green Mountains, of which varied and extensive views are obtained from

many points of vantage on the premises." (*Ibid.*, p. 35.)

Already many LDS converts from surrounding districts are coming to the modern Bureau of Information to be baptized in the new tiled font at the birthplace of their beloved Prophet—the restorer of God's kingdom in these the last days.

Only a few lines can be added here, giving evidence of the greatness of this Mormon leader who is

honored with such a beautiful Memorial Monument at his birthplace.

Before Joseph Smith was fifteen years of age, in answer to his humble prayer in the Palmyra woods, state of New York, God the Eternal Father and his Son Jesus Christ visited him and explained many unusual things regarding the magnitude of his callings.

Reporting to the world this grand, unprecedented visitation, Joseph Smith has left us his solemn testimony: "I was enraptured in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines and none of them was acknowledged of God as His Church and Kingdom; and I was expressly commanded 'to go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me. . . . Many other things did" these messengers "say unto me, which I cannot write at this time." (*Hist. Church*, Vol. IV, p. 536; P. of G.P. pp. 47-48.)

Continuing his report of this unusual manifestation, Joseph Smith declared: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is My Beloved Son. Hear Him!' . . . I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong. . . ." They "again forbade me to join any of them." (*Idem.*)

This modern Prophet declares that before he reached his eighteenth birthday that a holy angel clothed in glorious robes visited him five times within twenty-four hours and showed him in vision the exact spot where this messenger had hidden sacred, valuable records—records containing "the fulness of the everlasting Gospel . . . as delivered by the Savior to the ancient inhabitants" of America. (*Ibid.*, 50-51.) Among other remarkable predictions, the

(Continued on page 330)

The challenge of aging . . .

RICHARD L. EVANS

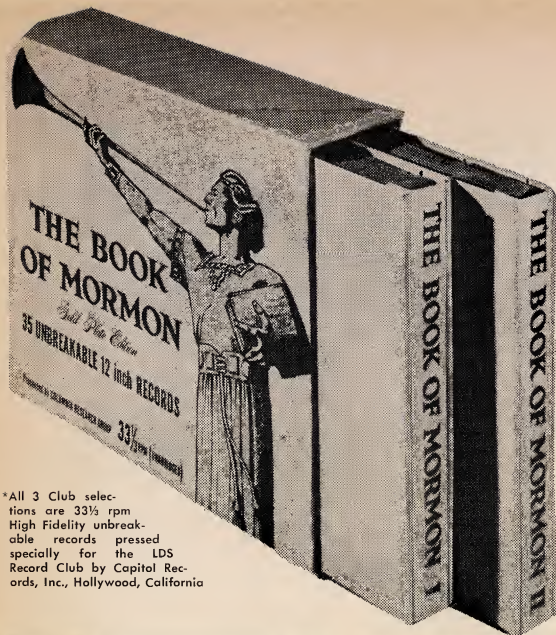


Last week we cited some lines from Longfellow on the years of youth and the swift turning to the later years of life. Today we should like further to pursue this subject as to some attitudes and opportunities of age, with further lines from the same and other sources: "Whatever poet, orator, or sage May say of it, old age is still old age. It is the waning, not the crescent moon; The dusk of evening, not the blaze of noon: It is not strength, but weakness; not desire, But its surcease; not the fierce heat of fire, The burning and consuming element, But that of ashes and of embers spent, In which some living sparks we still discern, Enough to warm, but not enough to burn. What then? Shall we sit idly down and say The night hath come; it is no longer day? The night hath not yet come; we are not quite Cut off from labor by the failing light; Something remains for us to do or dare; Even the oldest tree some fruit may bear; . . . For age is opportunity no less Than youth itself, though in another dress."¹ The growing ever older is the only way of living life, and the possibilities of age are impellingly important. ". . . the arms best adapted to old age are culture and the active exercise of virtues."² ". . . so far from being listless and sluggish, old age . . . [should be] even a busy time, always doing and attempting something."² "With active exercise . . . and temperance. . . ." The fact is, each part of life has its own advantages and disadvantages. Each has its qualities and conditions to be met and to be adjusted to, and in the lengthening years of life one should keep active, useful, and always in pursuit of some impelling interest, some good purpose, something that serves the present and looks to the future without fear of passing days or of lengthening shadows, but with gratitude for what has been, for what is yet to be, and for the blessed assurance God has given that truth and intelligence and life and loved ones and purpose and personality are everlasting. And ". . . for . . . one [who] is so old as to think that he may not live a year . . . [let him plant] his trees to serve a race to come, . . ."² And again the lines from Longfellow: "And as the evening twilight fades away The sky is filled with stars, invisible by day."¹

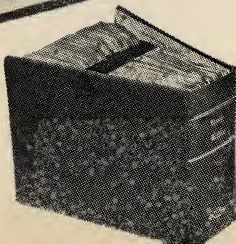
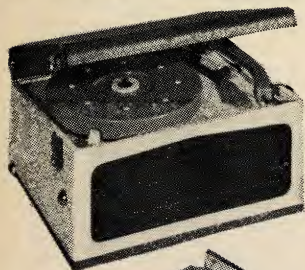
¹Henry Wadsworth Longfellow, *Moriturus Salutamus*.

²Cicero, *On Old Age*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 19, 1961. Copyright 1961.



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angel told Joseph plainly that his name would be had "for good and evil among all nations, kindreds, and tongues. . . ." (*Idem.*)

"TO FILL THE WHOLE EARTH." When this modern "restorer of God's kingdom" first made his appearance upon this earth as a light-complexioned, blue-eyed boy, cuddled by his grandmother Lydia Gates Mack, neither she nor his parents nor any of those anxious

neighbors imagined for a moment that this special "Christmas-giftson" had been preordained to set in motion that prophetic "small stone" seen by the holy prophets—"a stone cut out of the mountain without hands" destined to "roll forth and fill the whole earth . . . breaking into pieces" every nation and kingdom ruled by the dominating, subjective power of the "Prince of Darkness." (Daniel 2:34-44; 7:9-10; D&C 65:2.)

The Flower of Salt Lake

(Continued from page 324)

A chain survey party headed by Lt. Gunnison, which was to follow the shore line of the lake, had already crossed the huge sand bar which connected the shore of Antelope Island with the mainland and had established a base camp along the eastern shore to which supplies could be brought from the city and be within easy reach of the boat party.

Stansbury had found that the whole western shore of the lake was bounded by an immense mud plain, traversed by small, meandering streams of salt and sulphurous water, most of which sank before reaching the lake, and as a result it made the whole area miry and treacherous. Minute crystals of salt covered the surface, glistening brilliantly in the sunlight, and these plains took on the appearance of the lake itself. The high rocky ridges, rising out of the plain appeared like great islands. On the slopes of the islands and the surrounding mountains were plainly etched the terraced shore lines of the ancient Lake Bonneville.

Heading the *Sally* north from Antelope Island, the company sailed for "Castle Island," named by Frémont, "Disappointment Island," because he had failed to find on it the wooded slopes he had hoped for. Stansbury deemed it more fitting to name the island "Frémont." By this name it is more widely known. Upon the side of a large mass of schistose rock, with three large holes worn entirely through it by disintegration, they found a mysterious cross cut into the stone supposedly by Frémont but as we now know, it was done by Kit Carson.

Triangular stations were erected upon the highest points of all the islands in the lake. Poles were found among the driftwood on the shore and carried up the steep slopes. These were wrapped with white cloth to be more plainly visible from a distance. Around the north end of the lake, some of these stations were built of stone because of the strong winds and are visible today. One of the chief problems for the company was finding good water, and trips of fifty miles were sometimes made in the *Sally* to a spring along the west side of

(Continued on page 332)

Some attitudes and opportunities of age

RICHARD L. EVANS



We touched last week on some attitudes and opportunities of age. Today we should like to pursue the subject from another point of approach: Among the most wasteful of all the wastes of the world is

the waste of time, of thought, of human effort and energy, of talents and creative gifts and productive powers. The world needs more of most good things than all men can make, both of substance and of services. Its real needs are never really satisfied. Not all the children are ever taught. Not all the sick are ever cared for. Not all the unfortunate and needy are ever included in adequate opportunities. Not all those in confusion or in sorrow are ever fully counseled and comforted. Furthermore, there is always room for more of everything uplifting—great literature, art, music, beauty of the living, creative, wholesome kind. And for anyone arbitrarily to cut off his period of productivity is a waste, a loss, that cannot be calculated, but for which somehow, somewhere there must surely be an accounting. Indeed He who gave us life has not, that we know of, established any point at which we should cease well to use our time and talents. Now with this as a preface, may we cite some lines from several sources: George Bernard Shaw said: "I want to be thoroughly used before I die, and I want to die gloriously solvent, intellectually, morally, and financially."¹ ". . . Initiative and effort must be made . . . to maintain . . . health."² ". . . Let each man proportion his efforts to his powers."³ "Whilst I yet live," said Addison, "let me not live in vain."⁴ "There is no wealth but life,"⁵ said John Ruskin. And since this is so, it would not be well to waste it at any age. But men need to know that they are needed—that they have some responsibility, that someone is counting on them, that there is something essential or significant that demands their getting up and getting going—that demands their exerting themselves, that demands the meaningful use of time and effort and energy. Any or all of us would likely let down without some challenging activity, without some significant assignment, and always we ought somehow to be able to organize ourselves to use our God-given powers—at whatever age. "Life is not a goblet to be drained; it is a measure to be filled."⁶

¹George Bernard Shaw, source unknown.

²Edward J. Steigitz, *The Personal Challenge of Aging*.

³Cicero, *On Old Age*.

⁴Addison, *Cato*, Act iv, sc. 4.

⁵John Ruskin, *Ad Valorem*.

⁶Hadley.

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(Continued from page 330)

Promontory where a bay indented the shoreline, allowing the large boat to approach close to the land. A stone pier was also built here where the boat could dock without danger while the casks were unloaded and filled. From the bay, the mountains formed a superb semi-circular sweep, while in the center of this arc a grotesque mass of rock reared its outline against

the sky, likened by Stansbury to an old ruined abbey.

North of these springs the lake formed an immense bay, with the land bounded by low hills, over which could be seen, far to the northwest, a range of snow-capped mountains, while nothing but treacherous mud flats bordered the rest of the shoreline.

It was here that the *Sally* balked. Not that it was her fault as much as that of the weather. Each night

the party that followed the shoreline and the men in the boat would try to camp together on land. This was not difficult where the water was deep close to shore, but on the shallow parts of the lake, the large boat had to be anchored off shore—sometimes two or three miles—and the supplies had to be loaded into the small skiff, including water, food, and buffalo robes, for it was still early in May and cold at nights. They would row the skiff until she struck the bottom, then the men would get out into the water and push the small boat as near the shore as possible. At these times they were annoyed as they went by great swarms of gnats, which became an intolerable nuisance. The pushers would finally reach a dry shore line where scattered sagebrush afforded them the solace of a fire. Then in the morning the process had to be reversed. Leaving the large boat anchored in the shallow water at night, they were astonished at times upon waking in the morning to find the boat high and dry on land, for during the night, the wind had blown a gale from the north, driving the shallow water far southward before it. There was nothing to do but wait around until a wind sprang up from the south, returning the water to the mud flats.

Completing the survey at the north end of the lake, after visiting Gunnison's Island and Strong's Knob, the company turned southward and surveyed Carrington's and Stansbury's islands and took soundings of the depth of the lake as they proceeded. Even then, with the lake much higher than it is now, Stansbury's Island was connected with the mainland and, in fact, was more a peninsula than an island.

The survey of the lake was completed on the 27th of June, 1850, but it took some additional time to complete the land survey. Captain Stansbury remained in the valley until late in August and celebrated the 24th of July with the Saints. His journal tells of the generous hospitality extended to all his party. The *Sally* was disposed of with his other property to the settlers, and the famous skiff was probably pounded to pieces by the heavy salt waves of the old lake, but the *Flower of Salt Lake* played her part in the history of Utah. The fascinating lake is just beginning to tell its entrancing story!

JUNE CONFERENCE

MIA workers from throughout the Church will gather in Salt Lake City during the second week of June for their annual June conference.

General inspirational meetings and workshops in each department have been planned, designed to train better youth leadership and to implement the MIA program.

Special features of the conference this year will be the production of *Promised Valley*, presentation of the spectacular dance festival, and the annual Master MMan-Golden Gleaner dinner and dance.

Theme of the traditional dance festival this year is "Especially for You." More than 5,000 girls will participate in the popular all-girls' dance. The festival will be on Friday and Saturday nights, June 9 and 10, beginning at 8:30 p.m. Admission is free, and there will be no tickets.

The popular centennial musical *Promised Valley* is a special festival feature. There will be seven performances: five evening shows and two matinees. Tickets are now available.

The traditional reunion of Master MMen-Golden Gleaners is scheduled for Thursday, June 8, at the Terrace Ballroom, and all Master MMen and Golden Gleaners are invited to participate. There will be dinner and dancing highlighted by a program featuring the awarding of a special Honorary Master MMan and a Golden Gleaner award.

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(Continued from page 295)

I mention those reminiscently, to tell you that the years soon pass between boyhood and manhood, and old age. It does not seem long ago,

but life is made up of just such experiences.

I congratulate the bearers of the Aaronic Priesthood today for their great achievements.

God bless you, young men, that you may be true to the ordination which is yours forever as long as you are true to it.

Lengthening the productive period . . .

RICHARD L. EVANS



When we talk of attitudes and opportunities of age, we are talking also to youth—for the years move swiftly from the younger to the later years of life—and it is, as Cicero said: “. . . the honorable conduct of [youth] . . . that is rewarded by possessing influence at the last.”¹ “If one has lived . . . well . . . the harvest . . . is wonderful.”² And now to look a moment at the brief span that could be called the productive period. A lot of life is used in getting started, and in the complexities of modern living it doesn't seem probable that the period of preparation would soon be shortened. Indeed, we may look to its lengthening. Since this is so, there comes a question as to whether or why we should shorten the period of productivity? When it takes so long to get started, should we discourage people from using their gifts and powers as long as possible? We could cite many examples of men who have lived long and have produced remarkably in the lengthening years of life; and since there are so many, we would suppose that there could be many, many more, and that partly it is a matter of attitude and opportunity. “Use what you have,” said Cicero, “and whatever you may chance to be doing, do it with all your might. . . .”³ “[with your] mind at full stretch like a bow, and never [give] in to . . . age by growing slack. . . .”⁴ “For myself, I had rather be an old man a somewhat shorter time than an old man *before* my time.”⁵ Contrast this with what Hugo Grotius, in his last words, unhappily said of himself: “I have spent my life laboriously doing nothing.”⁶ “Life,” said Carlyle, “is not given us for the mere sake of living. . . .”⁷ All this, in summary, seems essentially to suggest: that there is urgent need for all the good things that all of us can do—for skills, for judgment, for experience, for education, for intelligent and mature attention to so much in so many places—world-wide—and that all of us are better off earnestly occupied. And the cut from activity to inactivity need not, perhaps, be so sharp, if men pursue their full powers to the best of their ability while yet they live in this life, and then move on to the great and limitless assurances and possibilities of everlasting life. In the meaningful words of an eminent American: “Help us, O Lord, truly to live!”⁸

¹Cicero, *On Old Age*.

²Hugo Grotius, *Last Words*.

³Carlyle, *Characteristics*.

⁴David O. McKay.

⁵“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, March 5, 1961. Copyright 1961.

Church Moves On

(Continued from page 292)

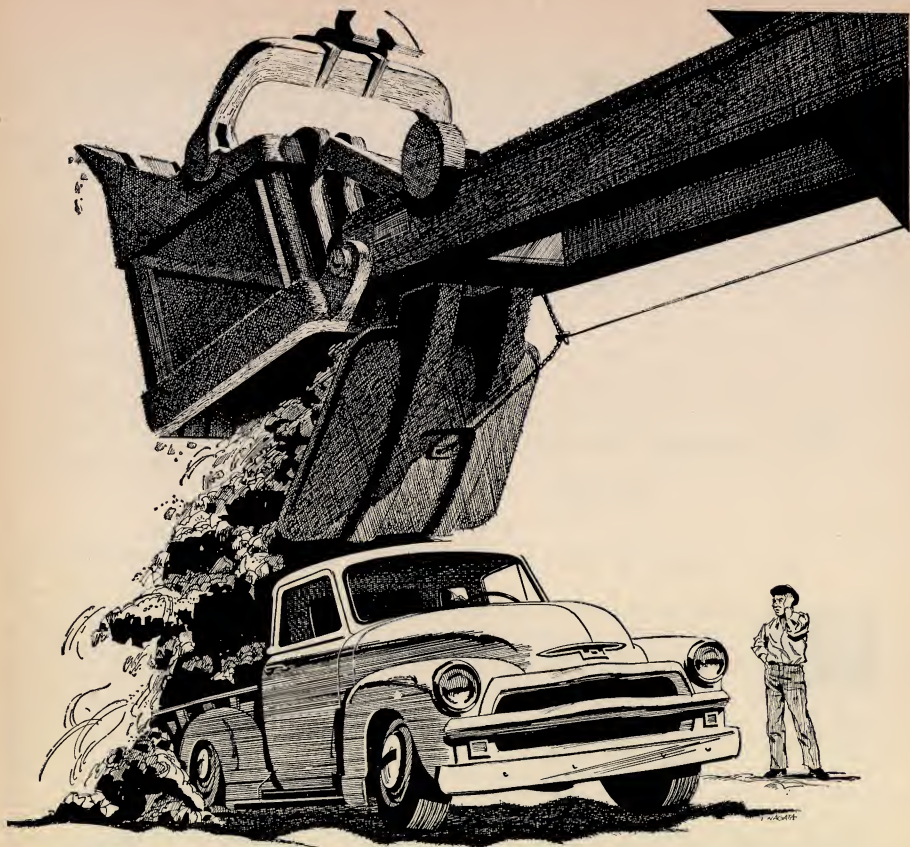
Elder Alma P. Burton sustained as president of Sharon (Utah) Stake with counselors, Elders Newell B. Weight and DeLane W. Squire. They succeed President Philo T. Edwards and his counselors, Elders G. Milton Jameson and Glenn C. Shaw.

28 The First Presidency announced the appointment of Elder J. Phillip Hanks as president of the Samoan Mission, succeeding President Charles I. Sampson. A native of Tetonia, Idaho, he served a mission to Samoa. He has been teaching music at the Church College of Western Samoa since 1958. Mrs. Hanks and their two children will serve with him on this mission. Missionary work in Samoa was started when Hawaiian elders left their homes for Samoa in December 1862.

1 Elder Karl Anthony Snow sustained as president of Shreveport (Louisiana) Stake, succeeding President J. Milton Belisle, deceased. Elders F. Howard Turner and Harry G. Nimitz, who served as counselors to President Belisle, were sustained as counselors to President Snow.

5 The 325th stake now functioning in the Church was organized under the direction of Elder Hugh B. Brown of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Council of the Twelve. Leicester (England) Stake has a membership of 2,133 in six wards and two branches. Elder Derek Alfred Cuthbert was sustained as stake president with Elders Kenneth John Poole and Clarence Wright Woodward as counselors. Wards are Derby, Birmingham, Coventry, Eastwood, Leicester, and Nottingham. Branches are in Loughborough and Wolverhampton. Leicestershire was organized as a conference of the British Mission as early as April 8, 1844.

Elder Henry V. Jenkins, formerly first counselor, succeeds President Alvin C. Chace of Florida Stake. Counselors to President Jenkins are Elder Acel J. Beasley, Jr., who served as a counselor to President Chace, and Elder Clayton J. Perry.



Half-ton truck and a six-ton load

Obviously, a half-ton truck is not made to carry a six-ton load. But it does take a six-ton load of rock to produce the 30 pounds of copper needed for this vehicle's brake and fuel lines, cooling system, wiring and cables.

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PROUD TO BE PART OF A GROWING UTAH

Elder Dehlin A. Erickson sustained as president of Nyssa (Oregon) Stake, succeeding President Arvel L. Child. President Erickson's counselors are Elders Ross E. Butler and Lorin E. Munn. Released with President Child were his counselors, Elders Leland N. Montgomery and J. Blaine Holladay.

Elder H. Thomas Newman sustained as second counselor to President Ross C. Lee of Gooding (Idaho) Stake, succeeding Elder Ray H. Dixon.

9 A seventy-foot section of the historic Beehive House wall was moved about five feet on its twenty-three foot move to the west to accommodate widening of State Street. Using four hydraulic cylinders, construction workers shifted the 110-ton section toward the house so slowly it was almost impossible to see the wall moving.

10 The First Presidency announced the appointment of Elder Royal K. Hunt as

president of the West German Mission, succeeding President T. Quentin Cannon. President Cannon will continue to serve the Church by handling legal matters for the Church in the European Mission. His headquarters will be in Frankfurt, Germany. President Hunt, at the time of this appointment, is serving as bishop of the University Ward in Salt Lake City. He was previously a member of the high council, president of his seventy's quorum, and senior Aaronic Priesthood adviser. He filled a mission in West Germany. His wife and their two children will accompany him to his field of labor.

11 Mrs. Minnie Burton, Mrs. Helen Alldredge, Mrs. Thelma Tovey, and Mrs. Catherine Edwards have been appointed to the general board of the Primary Association.

12 Holland Stake, the first stake to be organized on the continent of Europe and the first stake to be organized among members who enjoy a non-English mother tongue, which is the 326th stake of the Church now functioning, was organized under the direction of Elder Hugh B. Brown of the Council of the Twelve and Elders Alvin R. Dyer and Nathan Eldon Tanner, Assistants to the Council of the Twelve, Elder Johan Paul Jongkees was sustained as stake president with Elders Bernard Lafrandt and Gerard Stooove as his counselors. Wards are Rotterdam North, Rotterdam South, Amsterdam West, Amsterdam East, and The Hague. There is a branch at Delft. Missionary work was first begun in the Netherlands in 1861, although an occasional traveling elder from the British Isles had visited there before.

Elder Jack R. Prince, formerly first counselor in the Kearns North (Utah) Stake presidency, succeeds President Volma W. Heaton. Eugene W. Pearson, who serves as second counselor to President Heaton, and Elder William G. Woolley were sustained as counselors to President Prince.

16 The second major part of the Beehive House wall has been moved twenty-three feet west of its original site. About 60 feet of the 150-foot wall thus joined another 70 feet, moved several days

The courage to start — and to stop

RICHARD L. EVANS



We should like briefly to talk today of two kinds of courage that are required in all the shifting scenes, in all the trial and error, in all the learning and living of life—and they are these: the courage to start—and the courage to stop. Thoreau said:

"I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor."¹ That conscious endeavor may be in the nature of starting in a new direction, or in changing an old direction—or it may be in the nature simply of stopping something that never should have been started. It is comforting to know that we *can* alter and elevate life by courageous conscious endeavor. This implies a certain degree of flexibility, along with some irreplaceable principles. We all go through some waste motions; we all make some mistakes; we all set out on some detours and pursue some wrong roads; and the dogged presumption—and sometimes perhaps more foolish pride than presumption—that once having started wrong we have to follow through is one of the reasons why people sometimes find themselves in deep and dangerous ruts. All the choices of life, all the habits of life, all the ruts, should be looked at forthrightly, searchingly, sincerely. Progress is a process of developing and doing, sometimes continuing, sometimes changing—of pressing forward when we should, of repenting when we should, but not of feeling obliged to continue to do what is wrong, and not of hesitating to attempt what is right. We should have the courage to start good things, to continue good things, to continue to learn, to "hold fast that which is good."² We should also have the courage to stop, to leave behind a habit we shouldn't have, no matter how tightly it has its hold. In short, we need the courage to start what we should do and courage to stop what we shouldn't do.

¹Henry David Thoreau.
²1 Thessalonians, 5:21.

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before by the "slide" method. Today's operation presented a more dramatic scene to passers-by as two large cranes slipped and slid in the spring mud while picking up the multi-ton sections and placing them in their new location.

17 This day marks the 119th anniversary of the founding of the Relief Society at Nauvoo, Illinois, by the Prophet Joseph Smith. Appropriate commemorative programs have been held this week throughout the Church by the organization.

Centerville Third Ward won the all-Church Junior Basketball Tournament which began March 13th in Salt Lake City. They defeated Rexburg Third by a 69-60 score. Kenwood placed third by winning a 72-52 game over Center Ward, which placed fifth. St. George Fourth won fourth and consolation position by winning their game over Caldwell Second, 54-51. All the finalists were Utah teams except Rexburg and Caldwell, which came from Idaho.

The Caldwell team won the sportsmanship award. Those selected on the all-star team were Richard Hunt, Centerville Third; Victor Versluis, Centerville Third; Ted Burner, Caldwell; Ross Hurst, St. George Fourth; Garth Milne, St. George Fourth; Ace Emery, Kenwood; Robin Lawson, Center Ward; Tom Fujimoto, Rexburg Third; Lewis Jenkins, Rexburg Third; and Devon Meacham, Fairmont Ward. Neldon Hatch of Cardston (Alberta) First Ward received an Improvement Era award for writing the prize-winning essay on the subject "What the Church Athletic Program Means to Me."

18 The First Presidency announced the appointment of Elder John B. Hawkes, second counselor in the Salt Lake Temple, as president of the New Zealand Temple. President Hawkes succeeds President E. Albert Rosenvall.

Do not worry about not holding high position; worry rather about playing your proper role. Worry not that no one knows of you; Seek to be worth knowing.—Confucius



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Teaching the New Testament

(Continued from page 317)

in the Book of Mormon. When we study any part of the New Testament upon which our other scriptures can throw light, we should be familiar with those contributions.

We sometimes ask, "What should we get out of the New Testament? What do we want our students to know when they complete the course?" To me, there are two facts which are more important than any other facts I have learned in my life. They have had more effect upon me than any others. The first one is that I will live again. The New Testament teaches me this. I will live again. Jesus was killed on the cross, buried in the tomb, and he arose and others arose from the grave. "And I, if I be lifted up from the earth, will draw all men unto me," he said. (John 12:32.) This is a great fact that our students should learn from the New Testament. They will live again. Knowing that they are eternal and are going to live again, they can then be encouraged to fashion their lives so they can live with themselves for eternity, so they can meet their Lord and Savior face to face unashamed.

Another great fact that I have learned is that Christ atoned for my sins if I will but repent and seek him. I declare that this is essential information and that the world needs it very badly. The world is groaning because it has no purpose in life and no realization that we are eternal. "... though your sins be as scarlet, they shall be as white as snow," says Isaiah (Isaiah 1:18), but we must believe and repent of our sins and come unto Christ. This is what we want our young people to learn, and if they learn those two facts well, they will have earned an "A" in the course. They will have earned an "A" in life. This is far more important than being able to name all the books in the New Testament or to spell them correctly or to name all the characters or to trace on a map the journeys of Paul and his missionary labors.

I think that one of the greatest errors that our people have made in teaching the New Testament has to do with the Beatitudes. I have never been able to understand why

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—Don Quixote

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we should let the world lead us astray regarding the interpretation of the Beatitudes.

The fifth chapter of Matthew contains the beginning of the Sermon on the Mount: "And seeing the multitudes, he went up into a mount: and when he was set, his disciples came unto him:

"And he opened up his mouth, and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

I was interested recently in reading a sermon on this subject by a great and able preacher. He spent the first half of his sermon redefining "poor in spirit" to mean the humble, the penitent. The rest of his sermon was on humility. I am sure that some of the people who heard him went home better than when they came into the building. But was he right?

What does "poor" mean? When I say "poor in purse," you know the conditions of my purse. "Poor in purse" means a flat purse, an empty one, and "poor in spirit" means empty of spirit. This is quite contrary to the passage in the Doctrine and Covenants where the Lord said

that if we keep his commandments we shall be rich in spirit, and he who is rich in spirit is rich indeed.

When we find a passage that seems to be contrary to all reason, we should search to see whether it is recorded or explained elsewhere. Fortunately in this case, in the 12th chapter of 3 Nephi in the Book of Mormon we find that Jesus, in speaking to the Nephites on the American continent, touched on exactly this same subject. What he said throws new light on that first beatitude, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The chapter begins, "And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water, and after that ye

are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if [you know, that little word makes a lot of difference—blessed are ye if] ye shall believe in me and be baptized, after you have seen me and know that I am.

"And again, more blessed are they who shall believe in your words because ye shall testify that ye have seen me, and know that I am. Yea, blessed are they who shall believe in your words," (condition number one) "and come down into the depths of humility and be baptized, . . ." (condition number two).

What are the blessings they will receive? The Savior is specific. He said ". . . for they shall be visited with fire and with the Holy Ghost" (blessing number one), "and shall receive a remission of their sins" (blessing number two).

"Yea, blessed are the poor in spirit" (who do what?) "who come unto me, for theirs is the kingdom of heaven." (3 Nephi 12:1-3.) Even a down-and-outer, a person who is discouraged, who has lost his spirit, if he will but believe in Jesus Christ and come down in the depths of

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The sixth verse of the fifth chapter of Matthew reads: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Dr. Fosdick has a sermon that I sometimes call the "burning the midnight oil speech." In it he says that if you hunger and thirst after righteousness, if you want to get anywhere in this life, you've got to walk the second mile; you've got to study while all others sleep. You've got to hunger for a learning, and then you get it. This seems to be a good explanation, but it misses by the proverbial mile the teachings expressed by the Savior: "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Nephi 12:6.) Joseph Smith translated these passages that way in the Book of Mormon. Similar passages are found in his Inspired Version of the Bible.

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Sometimes our nonmember neighbors say: "You talk about having the only true Church, but what has it for us? We live the fine home-life that you people do; our children are as good as yours or better." And we have to admit that they are just as noble, just as upright, just as virtuous, just as interested in the welfare of the public. I have neighbors like that, the cream of the earth, but belonging to other churches. And they still ask, "What have you to offer us?"

John Taylor was a Methodist minister when he found the gospel of Jesus Christ. There is nothing in his story to indicate that he had to repent when he became a Latter-day Saint. I have found no indication that he had habits that he had to give up.

What could the Church then do for him? I have never forgotten the sentence from his diary which B. H. Roberts put into Elder Taylor's biography which said: "When hands were laid upon my head and the Holy Ghost conferred upon me, I felt a sweet feeling from the crown of my head to the soles of my feet such as I have never known before, and things which before I had believed in and hoped for, now I knew." Do you catch the significance of that? "Things which before I had believed in and hoped for, now I knew." When I found that, I understood the passage from Matthew, "Blessed are they who hunger and thirst after righteousness." These good people of the earth, the choice ones of the earth—yes, the Church has something for them. That which they read in the Bible and believe in and hope for, they can know if they come into the Church and receive the Holy Ghost, for they are the ones who can be "filled with the Holy Ghost."

I remember when I was baptized and confirmed, what a disappointed boy I was because I wasn't filled with the Holy Ghost. I didn't know what I was expected to do—to prophesy, to speak in tongues, or what it was, but it didn't happen. I was disappointed, and it was many years before I realized that one is filled with the Holy Ghost only as one seeks the Holy Ghost, only as one has a desire in his heart for the comfort, for the understanding, for the faith, for the wisdom that can come from the Holy Ghost. Another beatitude is, "Blessed are the

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pure in heart: for they shall see God." (Matt. 5:8.) Not unless they accept Jesus! They will not see God no matter how pure in heart they are. If we were at a banquet together and I should say to you, "Come to the table and eat," but you say, "No, I'm just as hungry as you are, but I'm going to stay outside" you will still stay hungry. You won't be fed. We are not going to serve in another room. And the pure in heart who will not accept Christ and come unto him will not be where the Savior is. He has said, "... I am the door: ... He that entereth ... some other way, the same is a thief and a robber." (John 10:10.)

Are we teaching the Beatitudes as the world understands them, or as the Nephite prophets understood them, as Joseph Smith understood them? As a Church we ought to understand these Beatitudes. Some preachers do not say that their people must be baptized. They may tell them to repent. They will sprinkle them, immerse them, or pour water over them if they want to be baptized; but to many baptism is merely a symbol of something, and if they can intellectually accept the Christ without the ordinance, they think it is just as well. They do not understand the simple gospel of Jesus Christ, as explained in 3 Nephi.

We need have no apologies for the gospel of Jesus Christ. We are blessed with understanding above all the people of the earth. The Lord has said to us that we should go forth and not be taught by the world in these things but to teach the world. Let's teach that Jesus is the Christ, the Son of God, and that he did not come to earth, merely to teach us how to live, and not merely to give us the social gospel. The prophets did that before him. There is nothing in the social gospel in the New Testament that you cannot find in the Old Testament, for the same God who came and lived among us in the flesh has been the inspiration of the prophets in all these things. The "social gospel" was not his mission. His mission was to conquer death that we may live again to atone for the fall of Adam as well as for the sins of all of us. Let us not lose the significance of these many stirring truths while teaching the New Testament to the youth of our Church.



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How to Magnify a **PRIESTHOOD**

"And, behold, one came and said unto him, Good Master, *what good thing shall I do, that I may have eternal life?*" (Matt. 19:16. Italics added throughout article.)

To point the way and then to guide the wandering pilgrim to this glorious goal of eternal life is the object and end of all true religion.

Jesus' reply to this well phrased question of the rich young man was: "... If thou wilt enter into life, keep the commandments," to which statement the obvious query is: What commandments? And what must I do to keep them?

Fortunately these queries are not left without proper and sound gospel answers. Eternal life—"the greatest of all the gifts of God" (D&C 14:7)—may be gained through and because of the Melchizedek Priesthood.

Obviously the whole gospel plan, the whole plan of salvation, is designed to prepare men for an inheritance of eternal life in the mansions on high. But the crowning part of the course leading to that high status revolves around the Melchizedek Priesthood. This, in effect, is the promise the Lord has given:

Those brethren who magnify their callings in the Melchizedek Priesthood shall have eternal life in the kingdom of God.

In view of this principle, all Melchizedek Priesthood bearers are vitally concerned with answering these two questions:

1. What priesthood callings are involved in this promise?
2. How do those who hold these callings go about magnifying them?

On this page in March, we carried a discussion entitled, "Priesthood: Its Nature, Source, and History." This theme was continued in April under the title, "Priesthood: Its Offices, Appendages, and Keys." These articles, both of which should have been discussed in the regular monthly quorum meetings, were designed to lay a foundation for this present analysis relative to magnifying one's calling in the priesthood.

To help catch the vision of what is involved in this whole matter, we need to make reference to the oath



and covenant of the priesthood. Those who receive the Melchizedek Priesthood get it with an oath and covenant of transcendent importance. Perhaps the most enlightening scriptural explanation of this oath and covenant is found in section 84 of the Doctrine and Covenants.

"For whoso is faithful unto the obtaining these two priesthoods [the Aaronic and Melchizedek] of which I have spoken," the Lord says, "and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (*Ibid.*, 84:33-41.)

Calling

Now a covenant is a contract; that is, it is an agreement between two parties to do certain mutually acceptable things. In the case of gospel covenants the agreement is made between the Lord in heaven and men on earth. An oath is, of course, a solemn adjuration binding a person to do a particular thing.

Thus, with reference to the oath and covenant of the Melchizedek Priesthood, we find man agreeing to receive the priesthood and to magnify whatever calling is given him in that priesthood; and we find Deity swearing with an oath, in his own name, that if man does magnify his calling in the priesthood, then the Almighty will reward him with "all that my Father hath." In other words, those who magnify their callings in the priesthood have the promise of eternal life, which is the greatest of all the gifts of God; that is to say, it is all that the Father hath.

A perfect illustration of how the Melchizedek Priesthood is given with an oath is found in the case of Christ himself, the great Exemplar. As part of a long discussion in which Paul compares the Aaronic and Melchizedek Priesthood, that ancient apostle identifies the higher priesthood as the one whereby men have "power" to gain "endless life," meaning eternal life. One of several statements made by him as to the oath involved is this: "... those priests [of the Aaronic Order] were made without an oath; but this [priest, meaning Christ] with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec." (Heb. 7:16, 21.)

Knowing, then, that the Melchizedek Priesthood is conferred with an oath and a covenant, a part of which covenant is that men will magnify the callings given them, our next problem is to learn what priesthood callings are thus conferred so that we may go about magnifying them.

What is a priesthood calling? It is an assignment to serve in a specified priesthood capacity. Brethren are called to serve as bishops, called to go on missions, called to do the work of seventies, called to do any of a host of ministerial services in the kingdom.

For purpose of analysis we should understand that there are two types of callings. There are *ordained*

callings, which include the offices of elder, seventy, high priest, patriarch, and apostle, and there are *administrative or set apart callings*. In this latter group are listed calls to go on missions, calls to serve in quorum presidencies, calls to act as high councilors, calls to preside in stake presidencies, and the like.

What does it mean to magnify a calling? It means to build it up in dignity and importance, to make it honorable and commendable in the eyes of all men, to enlarge and strengthen it, to let the light of heaven shine through it to the view of other men.

And how does one magnify a calling? Simply by performing the service that appertains to it. An elder magnifies the ordained calling of an elder by learning what his duties as an elder are and then by doing them. An elders' quorum president magnifies his administrative calling by learning what he is expected to do as a quorum president and by doing it.

In other words, if an elder in the Church is able to learn what is expected of him in his "high and holy calling" in the Melchizedek Priesthood, and if he will then do it, he has the absolute assurance that he will inherit eternal life. And so with every other calling in the priesthood.

Priesthood callings require the rendering of certain service that is peculiar, in each instance, to the calling involved. Certain other matters also appertain to the case of all callings. One of these general requirements, as given by the Lord immediately following his modern revelation of the terms of the oath and covenant of the priesthood, is this:

"And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

What holder of the Melchizedek Priesthood is there who would fail to magnify his calling if he really understood that by so doing he would inherit all that the Father hath?

Next month we will consider the specific items of service required in the field of ordained callings and also where some administrative callings are concerned.



THE PRESIDING BISHOPRIC'S PAGE

AN EVENT TO REMEMBER AND APPRECIATE

Spring was in the air. It was a beautiful day in mid May. Nature had covered the landscape with its green mantle of loveliness. Occasional wild flowers gave contrasting color to the delicately shaded green of the grass underfoot and the darker hues of the trees and shrubs all around. The songs of birds filled the air as they chirped and chattered their sweet love notes to each other. An occasional breeze rustled the leaves of the trees overhead. One could hear the rippling of waters, for nearby the lovely and majestic Susquehanna River added to the beauty and serenity of the place and to the harmony of nature's divine symphony.

There had been other days at this very spot much like this, but today there was a feeling of tenseness in the air as though some great event were about to transpire.

Little shafts of light filtered through the leaves of the trees and played upon the scene below.

Two young men had sought the seclusion of this beautiful spot. Their heads were bare and bowed. They were upon their knees. Their faces in the shadowed light reflected an inner struggle. Their minds were oblivious to their surroundings. They didn't hear the song of the birds, the rushing of the leaves, or the rippling river. They were not consciously aware of the beauty that surrounded them. Their full attention was in supplicating God. They projected their spirits into his presence. They sought additional light and the counsel of their Father in

Heaven. Joseph Smith, Jun., and Oliver Cowdery had opened the windows of their souls to receive an answer to their prayers.

Soon the scene was bathed in glorious light, and before them stood an angel of the Lord. He introduced himself, and his voice thrilled them to the core.

"I am John, the same that is called John the Baptist in the New Testament."

He then told them that he came under the direction of Peter, James, and John who held the keys of the Melchizedek Priesthood, which priesthood they would later receive. He said that Joseph was to be the first elder and Oliver the second elder in the organization that God would establish.

He laid his hands upon their heads. The inner conflict existed no more. A peace and assurance entered their souls. They felt a power envelop them. An additional light, the Priesthood of Aaron, came upon them as the mild but forceful voice of the Savior's servant ordained them and sealed the keys

of the Lesser Priesthood upon their heads.

John gave the instructions, and the river afforded the means. The first baptisms of this dispensation were performed under the personal supervision of him who had baptized the Savior at Bethabara. Joseph baptized Oliver, then Oliver baptized Joseph. The Holy Ghost fell upon them, and many wonderful manifestations of the Spirit followed.

Years have passed and wonderful things have happened since that May 15, 1829. The river still flows past the eventful spot near what was then known as Harmony, Pennsylvania. The birds still sing their beautiful songs each spring. The Church of Jesus Christ of Latter-day Saints has been restored. Missionaries holding the Holy Priesthood have carried the message of salvation to the nations of the earth.

A short distance away stands a beautiful monument commemorating the visitation of John the Baptist to the two young men whom God had chosen to receive his priesthood keys.

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The Pearl of Great Price records for us the divinely inspired visions of four great prophets. Marvelous truths revealed to them in their respective gospel dispensations, and preserved by the hand of God to come forth in our time, are before us for our enlightenment and blessings.

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The visions of Enoch and Moses were recorded by Moses in his day. Because deletions and changes were made over the centuries that followed, God revealed them again to the Prophet Joseph Smith, and they are now recorded as the book of Moses.

Abraham lived close to the Lord. During his sojourn on the earth, many of the wonders of the world and the universe were unfolded to him. He envisioned the greater handiwork of the Lord in all its majesty, and he was permitted to see things that are only now coming to the attention of scientific man in his study. He was granted the gift to understand and

record the movements of the planets and their relationship to each other. He was permitted to look beyond the veil of birth to the premortal councils of the Gods.

These experiences were recorded on papyrus scrolls and buried in the catacombs of Egypt, there to remain during the intervening centuries and to come forth in our day. The story of Antonio Sebolo, Michael Chandler, the Egyptian mummies, the papyrus scrolls, and how the Lord brought to the hands of his latter-day Prophet these wonderful writings of Abraham is a thrilling one indeed. The meticulous planning for the preservation of these marvelous writings bespeaks their value to all who read and study them.

This book also contains some of the select writings and revelations of the Prophet Joseph Smith. They include his own story of his early visitations from heavenly messengers in bringing about the restoration of the gospel and the priesthood, also excerpts from his revised version of the Bible as well as his beautiful exposition of beliefs, practices, and purposes of the Church which he named the Articles of Faith.

This divine book is of the Lord. It is one of the standard works of the Church. It is truly what its name implies, a "pearl of great price" to those who seek the truth and read it prayerfully.

Mothers are precious for so many reasons. Their deep love, which began in the months before you breathed, is yours forever. Their loyalty to you knows no bounds. Their understanding touches you like a soft down quilt, and their wise counsel guides you gently without your quite realizing it, through all your years. Mothers, since the time of Eve, have influenced history, geography, government, and even digestion. Where is there a man so dead who has not uttered many times in his life, "This isn't like Mother used to bake."



Remembering back to other years is a fun pastime, young, old, and middle age all engage in it. I've heard a twelve-year-old girl say, "Mother always made a heart-shaped box of divinity for a Valentine when I was a little girl," or a gray-haired grandfather say, "Nothing tastes as good today as the raisin cake Mother used to bake." Memories, somehow or other, are closely connected with our five senses, with the sense of taste heading the list. Almost everyone in the world could reminisce with the words, "like Mother used to bake."

All these new cookbooks are very fine, but they do not take the place of those tried and trusted family recipes used from generation to generation. Save these precious recipes, hand them down for the future, not only in memory, but also on nice white recipe filing cards. A young bride should take to her new home her mother's favorite recipes and soon add to them, with the help of her mother-in-law, her husband's favorites.

I came up with some treasures when I telephoned daughters of some famous mothers. They were all so generous in wanting to share some favorite family recipes with us.

When I talked with Helen Spencer Williams, who has been so busy helping in the restoration of the Beehive House, she enthusiastically said, "I'd love to give you a favorite recipe of our family." She said that when her mother's things were divided, her first choice was a little black recipe book. Her mother, Clarissa Young Spencer, was the daughter of Lucy Ann Decker Young and Brigham Young and her mother's wedding reception was the first one to be held in the Beehive House. Through all this history come two recipes from the little black book.

Charlotte Russé Cake

1 quart whipping cream

1 envelope Knox gelatin
 $\frac{3}{4}$ cup powdered sugar
1 teaspoon vanilla
About $\frac{1}{2}$ pound lady fingers.

Soak the gelatin in $\frac{1}{4}$ cup cold water for 5 minutes. Set over boiling water until dissolved. Whip the cream and add the sugar, cooled gelatin, and vanilla. Line 2 square tins or molds with lady fingers. Pour in the filling and let set in the refrigerator at least 3 hours. This amount will serve 12 people. When ready to serve, remove from mold to a large platter. Top with whipped cream and decorate with the tines of a fork. Serve on sparkling crystal plates.

Rice Pudding

1 cup rice
 $\frac{1}{2}$ cup raisins
 $\frac{3}{4}$ cup sugar
1 tablespoon butter
1 $\frac{1}{2}$ quarts of rich milk

Mix and put in casserole and bake in a pan of water at 300 degrees F. until rice is tender. Helen Williams says today she uses ordinary milk and flavors the pudding with vanilla, nutmeg, and a dash of salt.

Sister Harold B. Lee's daughters are following in their mother's footsteps, each establishing wonderful Latter-day Saint homes. Helen Lee Coates reminisced about their happy childhood. She tells of a casserole dish they enjoyed all through their growing-up years. In fact, when she married, it was one of the very first meals she cooked. Helen said, "At first, of course, I only made half the recipe at a time but now, with my growing family, I double it."

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Favorite Casserole

- ½ cup brown rice
- ½ cup macaroni
- 2 tablespoons fat
- 1 pound hamburger
- 1 or 2 onions
- 2 heaping tablespoons flour
- 2 cups milk
- 1 pint tomatoes or tomato juice
- salt to taste

Cook the rice and macaroni in boiling water until tender. Drain. Fry hamburger and onions in fat. Add flour to meat mixture and stir thoroughly. Add milk and stir until it boils and the mixture thickens. Stir in the tomatoes or juice. If using tomatoes, put through sieve to break up large pieces. Bring to the boil again. Pour meat mixture over rice and macaroni in large casserole dish, mixing all together. Bake at 350 degrees F. for 35 to 40 minutes.

Another choice memory of the Lee household is a cake. Just a taste of this raisin cake brings back memories of canyon trips, or the appetizing baking fragrance, filling the house as Helen came home from school; also of her first attempt at making a cake all by herself. Sister Lee taught her daughters step by step how to make this delicious cake.

Boiled Raisin Cake (poor man's cake)

- 2 cups raisins (we prefer seeded, but seedless can be used.)
- 2 cups water
- 1½ cups sugar
- 2 tablespoons shortening (heaping)

Boil these ingredients together about 5 minutes. Cool. Sift together:

- 3 cups flour
- 1 teaspoon soda
- 1 teaspoon baking powder
- ½ teaspoon salt
- 1 teaspoon cinnamon
- ½ teaspoon nutmeg
- ¼ teaspoon cloves

Add to the raisins and liquid the dry ingredients and ½ cup to 1 cup nuts. Bake in greased 9 by 13 cake pan at 350 degrees F. for 35 to 40 minutes. (Make the toothpick test.)

Cool right in the pan and frost with vanilla butter icing. (This cake is wonderful for a picnic, and it has excellent keeping qualities.)

Then there is the memory of the big 6 quart freezer—full to the brim with Grape Ice Cream. This ice cream is an easy one to prepare and, oh, so delicious and refreshing.

Grape Ice Cream

- 1 quart grape juice
- 4 cups sugar
- 6 lemons (juice)
- 2 envelopes gelatin (dissolve in cold water then over hot water)
- 3 oranges (juice)
- 1 quart heavy cream, beaten slightly
- 1 can evaporated milk

Combine all ingredients. Fill 6 qt. freezer ¾ full, add more milk, if necessary. Pecans are good added when the ice cream is partially frozen, or saved to sprinkle on top for an extra treat.

Marian Richards Boyer opened up her files and gave us some unusual recipes from her mother, Sister LeGrand Richards. Sister Richards is one of today's loveliest mothers. There is a devotion and love for one another in the Richards' family that is difficult to match. Marian says a dinner for any of the Richards' children is not complete without a colorful fruit salad made with her mother's special dressing recipe.

Fruit Salad Dressing

- Juice from medium sized can pineapple
- Juice from 2 oranges and 1 lemon
- ¾ cup sugar

Heat the fruit juices and sugar and thicken with cornstarch. When cool, add 1 cup of whipping cream whipped until thick. Combine the dressing with chopped bananas and pineapple and serve in a large bowl.

Sometimes recipes are passed along to a third and fourth generation. This is the case with Grandmother Richards' Chili Sauce. Grandmother was Mrs. George F. Richards, the mother of Elder LeGrand Richards. This chili sauce somehow or other, turns out a little bit better than the usual sauce, or so the granddaughters say.

Grandmother Richards' Chili Sauce

- 1 peck tomatoes—peeled and mashed
- 6 green peppers—chopped fine
- 6 large onions—chopped fine
- 2 tablespoons each of cinnamon, cloves, and allspice tied in a bag

Mix all together and cook a short time. Add 2 or 3 cups of sugar, depending upon your sweet tooth, 2 cups vinegar, and 3 tablespoons salt. Cook to the right thickness, remove spice bag, and seal in sterilized jars.

Sharon Longden Dunn says, "I remember Mother for so many delicious and tempting dishes that to break it down to one or two specific ones is difficult. Since Daddy was born in England, he would often reflect on childhood days in Oldham, Lancashire, and what they ate as little boys. Thanks to my sweet mother and her perfection of Yorkshire Pudding, a little bit of England was always in our home. Sunday dinners were never quite complete unless we had Yorkshire Pudding to go with our roast of beef and brown gravy."

Mom's (LaRue Longden's) Yorkshire Pudding

- 2 egg yolks—beaten until thick and creamy
- $\frac{1}{2}$ cup milk
- 1 cup flour—sifted once before measuring
- $\frac{1}{2}$ teaspoon salt
- 1 teaspoon baking powder
- 2 stiffly beaten egg whites

Sift the dry ingredients; beat into egg yolk and milk mixture; then fold in the beaten egg whites. Have the pan the roast has cooked in (from which most of the grease has been drained) good and hot. Pour batter into pan and bake in 400 degree F. oven with the lid on the pan for 20 to 35 minutes. Serves 4 hungry Longdens.

Sharon continues: "I also remember Christmas time and how mother would (still does) break her back baking bread and cookies to distribute around to the neighbors, widows, and the sick. One of the cookies we never had enough of were Russian Tea Cakes. They are



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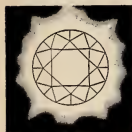
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Russian Tea Cakes

Mix together thoroughly:

- 1 cup soft butter
- $\frac{1}{2}$ cup sifted confectioner's sugar
- 1 teaspoon vanilla

Sift together, then mix with first mixture:

- $\frac{2}{4}$ cups sifted flour
- $\frac{1}{4}$ teaspoon salt
- $\frac{3}{4}$ cup finely chopped nuts

Chill the dough. Roll into 1 inch balls. Place $2\frac{1}{2}$ inches apart on ungreased baking sheet. Bake until set, but not brown, about 10 minutes at 400 degrees F. While still warm, roll in confectioner's sugar. Cool. Roll in sugar again.

A whole book could be and should be written on Ruth May Fox, as a mother. When I called her daughter Vida Fox Clawson, we had a wonderful time reminiscing about this outstanding woman. You know Sister Fox had twelve children, and they all have such special memories of her. Twelve children didn't seem quite enough for her, so she usually had extra ones living in the home. For six months, one time, a man and his six children made their home with the Foxes. Sister Fox always found time to read and study. Vida says her mother was always the last one to bed, and a fond memory they all have of her is sitting late at night reading and writing. For meals the table was always set with a clean white cloth, and every morning the whole family sat down together for breakfast. Sister Fox would mix a large batch of bread every other day, and the children remember the wonderful fragrance of that bread baking as they came in from school.

Vida Fox Clawson gave us her mother's recipe for "Shilli Cake." She says, "What my mother called Shilli Cake was in reality homemade bread dough rolled in a circular piece about fifteen inches in diameter and one inch thick, spread with shortening and folded, rolled, and spread again, repeat four times, placed in a large dripper, a small hole made in the center, and baked in the oven to a golden brown; broken in generous pieces and brought to the table piping hot. That opened and spread with fresh butter was something fit for a king."

The basic dough recipe is:

Shilli Cake

- 1 yeast cake dissolved in 1 cup of warm water
- 3 quarts of flour
- 2 tablespoons sugar
- 1 tablespoon salt
- 1 quart of warm potato water

Add the dissolved yeast to the potato water. Sift together the dry ingredients and mix thoroughly with the liquid. Allow to rise until double in bulk, knead it down, and let it rise again. Knead to a smooth texture before preparing for the oven.

Lucy Grant Cannon is another famous mother. She is known for her sweet, kind spirit. Throughout her many busy years as general president of the YWMA, she never let up doing little kindnesses for all those around her. Her daughter Irene Cannon Lloyd tells of the many, literally hundreds of pans of corn or split pea soup, fruit punch, or loaves of bread that she and the other Cannon children delivered for their mother to those in need. Sister Cannon is still doing this even though she reached her eightieth birthday awhile back. Irene says that two of her mother's favorite recipes, used by her children and friends, are Soft Dough Bread and Boston Brown Bread. These tried and true recipes should be added to everyone's file.

Soft Dough Bread (one loaf)

- 3 medium potatoes, cooked and mashed
- yeast
- 1 cup liquid, lukewarm
- 1 cup whole wheat flour
- 1 cup white flour
- 1 teaspoon shortening
- $\frac{1}{2}$ teaspoon salt
- 1 tablespoon Karo syrup

Mash the potatoes and add to the lukewarm liquid. Put yeast in it and let it become foamy. Add the rest of the ingredients and stir. Let it rise until double in bulk, and if you like crusty bread, spread the dough out to one inch thickness in large, greased pans. After putting it into the pans let it rise for 20 minutes and then bake at 350 degrees F. for one hour. May also be baked in muffin tins or in a tube pan.

Boston Brown Bread

- 1 cup molasses
- 3 cups sour milk
- 3 cups whole wheat flour
- 2 cups yellow cornmeal
- 1 teaspoon soda
- 1 teaspoon salt
- 1 lb. package raisins

Mix 1 tablespoon boiling water with the soda, thoroughly dissolve, pour into the molasses, beat until foamy, gradually; add other ingredients. Pour into well-buttered tin cans and cover with foil. Steam in water for about four hours.

Ortel Hoyt, Bertha S. Reeder's daughter says, "I'll always remember Mother for her steam puddings, pies, and casserole dishes." Many of us have recipes in our files of Sister Reeder's. Besides being the very busy general president of the YW-MIA she still loves to cook and spends many hours in the kitchen. Anyone is very fortunate to sit down at one of her delicious dinners. She is sharing a very special pudding recipe with us. It is so very light and airy, and it is served with a wonderful rich creamy sauce.

Chocolate Pudding

- 1 egg
- ½ cup sugar
- 1 cup sweet milk
- ¼ teaspoon salt
- 1 cup flour
- 2 teaspoons baking powder
- 2 squares of melted chocolate (cooled)

Beat the egg and add the sugar, cream well, and add the sifted dry ingredients alternately with the milk. Fold in the cooled melted chocolate and pour into a well-greased quart mold. Cover and steam in boiling water for 1½ hours. Serve with creamy sauce.

Creamy Sauce

- 2 tablespoons butter, melted
- 1 cup powdered sugar
- 1 egg
- 1 teaspoon vanilla

Beat together well all the ingredients and just before serving fold in 1 cup of whipping cream whipped stiff.

Of Emily H. Bennett's eight children I called her eldest daughter, Mary Elen Behnap, to talk to her

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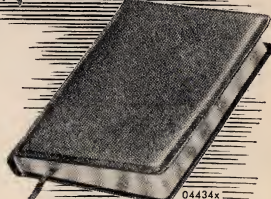
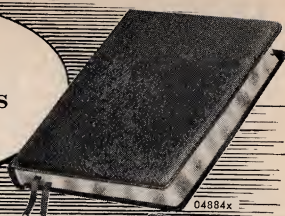
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about a recipe of her mother's. We talked of the memories we have of foods in our childhood, and she mentioned that her doctor husband often makes Postum in the evening for their children, and they love it. He flavors this Postum with milk, sugar, and cinnamon. It won't be long before one of his children will be grown up and saying, "I remember when we would come in from swimming or skiing, and Father would make us Postum," a memory made up of love and a little time. Mary Elen also has many memories of her busy, gracious mother and of the ice cream every Sunday and of the extra Christmas cooking and the many gifts coming from the kitchen, especially cookies. Here is one of their favorite cookie recipes.

Swedish Cookies

½ cup butter
1 cup sugar
1 egg
1¾ cups flour
2 teaspoons baking powder
1 egg white
4 tablespoons of sugar mixed with
cinnamon
1 teaspoon vanilla
Blanched almond halves

Cream the butter and sugar, add the egg well beaten, and then add sifted flour and baking powder. Chill. Roll out ½ inch thick. Cut in rounds, hearts, or whatever shape desired, brush over with beaten egg white. Sprinkle with cinnamon mixed with sugar. Put about 3 half almonds on each cookie. Bake 12 to 15 minutes in a 300 degree F. oven.

The enthusiasm of all these daughters for their mother's cooking was heartwarming. In years to come their daughters, too, will be singing the old refrain, "like mother used to bake."

SINGING TO CHILDREN

BY MARY N. S. WHITELEY

When I was a child, there was one person I always wanted to have sing to me, and that person couldn't carry a tune. He was my father. Actually, his singing was a monotone, but it was full of love and comfort and rhythm, and it soothed me and made me happy.

To a child no "voice" is required,

only a pleasant, kindly tone and love. Scarcely any real tune is necessary with nursery rhyme or lullaby words and a regular beat.

Following my father's example, when our children came along, we sang to them at bedtime and to encourage various activities during the day. Now we sing to our grandchildren.

To show what singing can do to a child, there was the time one of our children, age three years, had his tonsils and adenoids taken out. After he came out of the anesthetic, he began to yell, crying so hard that he could be heard all over that section of the hospital. I had been told by the doctors that I must not go to him, that the nurses could manage things much better, so I had to wait in agony hoping they would be able to soothe him. Before long, however, a nurse arrived and asked me if I thought I could do anything to stop his crying, as they were afraid it might induce a hemorrhage. I did not wait to explain but beat the nurse to my son. When I reached him, he was crying so hard he only half knew I was there, but immediately I sat down beside him and began singing the old familiar songs he had heard from infancy. Gradually he quieted down, and in less than ten minutes he was sound asleep.

The nurse looked at me in astonishment. "Why, that's amazing!" she said. "We tried everything before you came." I told her it was because he was used to having me sing to him.

I believe that babies who are dried and dressed on an impersonal table, a thing that has no warmth or rhythmic motion to it, are missing something of real importance. I really began singing to my children with the first bath I gave each one. Almost automatically my lap swayed a bit as I sang while I soaped them before putting them in the tub, and then again while drying them across my knees.

Our children have not grown up to be great musicians, but they love music, play instruments for their own as well as for their children's relaxation and pleasure, and they are collectors of good records. Like all good things put within the range and grasp of childhood, great music is often appreciated by children and prepares them for it later in life.

When my children were small, it

was considered wrong to rock and sing them to sleep; but as it seemed to me to be the natural thing to do, that is what I did. Now the doctors have apparently reversed themselves, and rocking has come in again. Particularly do psychologists say that in rocking and singing your baby to sleep you give him a feeling of comfort and protection that will start him off well into a happy and well-balanced childhood.

My husband and I both sang to our children, and when they got too old to rock, we still sang to them, sitting on the edge of their beds. One song before dropping off to sleep was the agreement for many years. The songs at first were simple in words and melody but were very rhythmical; for instance, Brahms' "Lullaby," the many Stephen Foster songs, and old English songs such as "Listen to the Mocking Bird," "Oh, Dear, What Can the Matter Be," and "Young Lambs to Sell." The kind of song to be sung grew up as the children did. (Songs with a great many verses grew in popularity when only one song was to be sung!)

I found also that making up little spur-of-the-moment songs was a help in getting through various daily duties. Everyday living can be helped to the point of seeming almost miraculous when accompanied by music. Going to bed was made into a game by the simplest kind of song, and getting dressed was helped in the same way by another equally simple song-game—not using composed songs but something made up spontaneously. The going-to-bed song was called the "bed parade" and went like this:

"Here we go in the bed parade, the bed parade, the bed parade,
Here we go in the bed parade, we're off in the bed brigade.
First comes Daddy in the bed parade, . . .
He's first in the bed brigade, . . ."

The tune of this song made itself out of repetition and rhythm. By the time we had marched around their rooms singing a few times, the small fry were perfectly willing and ready to curl up under their covers.

Dressing was accomplished in much the same way, with the tune changed a bit to suit the change in rhythm.

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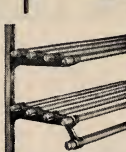
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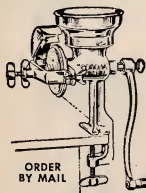
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"First you put your undershirt on, pull it, pull it, pull it down, Then you put your stockings on, pull them, pull the stockings up, . . ."

going through whatever articles of clothing were to be put on.

Any mother can think up little games like these to make life happier and easier, and when those problems come up that invade every home—the child won't answer, the child won't eat—or when everything is at sixes and sevens, and nerves have got hold of both mother and child, try music. Singing your call to a stubborn child in a bright way will usually bring results, while a little song at mealtime will help in feeding, and a waltz record played when nerves are frayed will have an astonishingly soothing effect.

Music is not only a help in bringing up children, but it is also one of those indefinable, spiritual links between children and parents whose influence can live and grow into adolescence. So keep on singing to and with your child, as he or she grows up.

All art that is simple and sincere is beneficial to the development of children, but music is particularly so because its rhythm is so easily felt.

The reading aloud of good poetry suitable to the child's age is another good thing to do. There are various good collections of children's poetry to be had, such as *Silver Pennies* and *More Silver Pennies* and *Under the Tent of the Sky*; but some of the older poems are still among the most popular. Among them are Eugene Field's *Poems of Childhood*, with its "The Gingham Dog and the Calico Cat" (originally entitled "The Duel") and "The Drum"; Robert Louis Stevenson's poems for children, and some of the still older poems, such as "The Johnny-Cake," authors unknown, and "Willie Winkie" by William Miller.

In bringing music and poetry into your children's lives, don't take the attitude that you are trying to develop musicians and poets. The goal is to make childhood happier and richer and to bring parents and children closer together. If, of course, you have a child talented in one of these arts or in any art, the talent will show itself in its own good time, and any help you may have given will not be lost.

Music is called the international

language, and singing children's songs from other lands is a wonderful way of starting in your child an understanding of peoples of other countries. Particularly good are the little French nursery songs and song-games, such as: "Sur Le Pont D'Avignon," "Au Clair de La Lune," "Frère Jacques."

You don't need a good voice to sing these or any children's songs—the rhythm of the song is the chief thing—but if you really cannot face up to singing at all, there are good records of many children's songs on the market. They can partially substitute for parents' own singing, but they never can take the place of a loving human voice in the life of your child.

Remember that even if you are able to sing only one tone, it's the personal, warm, human touch in all things that makes the difference between a meagre childhood and a full happy one.

How Can I Interest Nonmembers and Friends?

(Continued from page 320)

missionaries. They can suggest a systematic teaching plan and will be glad to participate at such times as you may wish to call on them. They have been set apart for this special purpose.

Discuss your personal missionary plan with your priesthood quorum officers so that your fellow quorum members and their wives may also participate. Develop friends in the Church of comparable age and interests. Supplementing your teaching effort, you must be a living example of the Church's teachings. Make sure that religion is respected in the home. Have blessings said on the food. Pray together daily. Pray; have patience; pray!

Now the most difficult and heart-rending case—the husband or wife who is vindictive, bitter, antagonistic, uncompromising, and apparently unreasonable as far as the subject of religion is concerned. This is an extremely delicate problem requiring great diplomacy, humility, and patience. The first step is the same as before—pray. But, of course, you have been doing this for years. Don't stop! Next, analyze your relationship with your mate. In many

cases the antagonistic nonmember mate does not know enough about the Church and its teachings to reject them intelligently. In so many instances, the Church is used as the "whipping boy," and upon it are vented the ire and disappointment of the disinterested spouse for all of the deficiencies (imagined or otherwise) of the member. The Church or religion in general receives the blame for everything that does not go harmoniously in the home.

What can be done about this? One thing, analyze yourself very closely. Accurately define the things you are doing that irritate; then make some changes! Be a better husband or wife. Eliminate all discords for which religion could possibly be blamed. If necessary, discuss this situation openly. I am astounded at how often apparently intelligent people do not carefully evaluate trouble and define causes. Where differences of opinion or difficulties do arise, do not under any circumstances let the responsibility be shifted to the Church.

Again in this case, respect religion. Be tactful but do not compromise the principles of the Church. Do not use church participation as a pawn to be bartered for other privileges—keep the Church on its own sacred plain. Recultivate the interest of your mate—grow close together. Do not dominate or be dominated. Discuss the matter with your bishop and ask for his assistance. Cultivate friends in the ward with parallel interests. Make sure you have one assignment in the Church at all times. This will bring blessings to your home. Persist, pray, persist, and pray!

Do these principles insure success? Of course not. However, lack of observance of them may well guarantee failure. If you fail where you could have succeeded, you will deprive yourself of some of God's richest blessings. *God does hear and answer prayers. The Holy Ghost does touch the hearts of men!* A few words under its influence works miracles.

Hide not your talents, they for use were made.

What's a sun-dial in the shade?

—Benjamin Franklin

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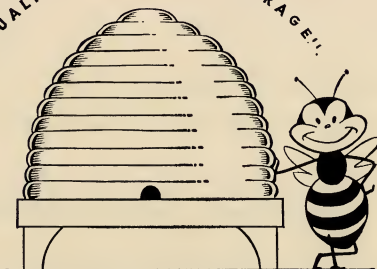
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THE LAST WORD

*You cannot run away from weakness; you must sometime fight it out or perish;
and if that be so, why not now, and where you stand?*—Robert Louis Stevenson

A Freshman was puzzled about the proper way to address his English professor. "Should I call you Dr.," he asked, "or Mrs.?" "Mrs.," she answered. "I worked harder for it."



Father: Tommy, you must not say, "I ain't goin'." You must say, "I am not going; he is not going; we are not going, they are not going." Tommy: Ain't nobody goin'?

Mrs. A: "So you fired that wonderful maid of yours?"

Mrs. Z: "Yes, with my automatic kitchen and laundry, I had to let her go and hire a mechanic."

*"You may have tangible wealth untold;
Caskets of jewels and coffers of gold.
Richer than I you can never be—
I had a mother who read to me."*

—Strickland Gillilan, "The Reading Mother"

**Men are frequently brought,
As the need becomes urgent,
From deep pools of thought
To warm pools of detergent.**

—Paul Armstrong

**Great minds have purposes; others
have wishes. — Washington Irving**

**The trouble with the fellow who talks too fast is that he
is likely to say something he hasn't even thought of yet.**



"The noblest calling in the world is that of mother. True motherhood is the most beautiful of all arts, the greatest of all professions. She who can paint a masterpiece or who can write a book that will influence millions deserves the plaudits and admiration of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters whose immortal souls will be exerting an influence throughout the ages long after painting shall have faded, and books and statues shall have been destroyed, deserves the highest honor that man can give."

—President David O. McKay

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The urge to collect . . .



Men are born with a natural instinct to collect things. This urge often shows itself early in life with a collection of stamps, coins, butterflies, bugs or maybe even bottle caps. The desire to collect is carried on into adult life when a man must accumulate more important things for the comfort and security of his family. His collection will likely include a house, business, car and steady income that will perpetuate the collection and provide the necessities of life for his loved ones.

But just how permanent is a man's collection? Will it be scattered "from whence it came" when he passes away? Or will it be passed along to his family when they need it most?

Without proper insurance a man's collection is a day-to-day thing . . . placed in jeopardy with each tick of the clock. If your collection is in a precarious position like this, see your Beneficial Life agent. He has an insurance program that can make any man's "collection" or estate a permanent, everlasting thing.

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